



**SOCIO-ECONOMIC DEPRIVATION OF MUSLIMS IN
LOCK AND LAC INDUSTRIES: A COMPARATIVE
STUDY OF ALIGARH AND HYDERABAD**

ABSTRACT

THESIS

SUBMITTED FOR THE AWARD OF THE DEGREE OF

Doctor of Philosophy

IN

SOCIOLOGY

BY

SADAF NASIR

UNDER THE SUPERVISION OF

PROF. ABDUL MATIN

DEPARTMENT OF SOCIOLOGY AND SOCIAL WORK

ALIGARH MUSLIM UNIVERSITY

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2011

ABSTRACT

The title of the thesis is 'Socio-Economic Deprivation of Muslims in Lock and Lac Industries: A Comparative Study of Aligarh and Hyderabad'. The focus of the study is to examine dispossession and loss of downtrodden Muslim workers of Aligarh lock industry and Hyderabad lac industry respectively. Deprivation of Muslim workers have been examined in terms of (a) material deprivation, (b) Social deprivation, (c) multiple deprivation viz. low income, poor housing and unemployment. The present study is primarily based on field work carried out during April 2009 to March 2010 in Aligarh (U.P.) and Hyderabad (A.P.).

The objectives of this study are to explore the socio-economic deprivation of Muslims in Aligarh Lock Industry (Uttar Pradesh) and Hyderabad Lac Industry (Andhra Pradesh) within the framework of relative deprivation. Important issues in this study are as follows: (1) Selected socio-economic indicators viz., family background, education, income, housing status, health and hygiene and political dimension of the respondents are to be assessed in Aligarh and Hyderabad. (2) To explore the causes and consequences of socio-economic deprivation of Muslims in the lock and Lac industries. (3) To examine, whether the Muslim children supplement to their family income? (3) To assess how and why the Muslims in lock and lac industry are socially and economically deprived.

Researcher planned to collect data using schedule, case study and participant observation. The reason for choosing schedule is obvious. It ensures reliability of data unlike questionnaire. Besides, many respondents being illiterate, schedule is the right choice. As for as case studies is concerned researcher has chosen case study as a technique because it can help in gathering qualitative data to supplement quantitative

data related to the problem under investigation. Participant observation as a technique of data collection has been a method of enhancing understanding. It has been of great help in getting insights into the problem under investigation.

Findings showed that in both industries child labour is rampant. But the number of child labours is found higher in Hyderabad than Aligarh. In lac bangle industry (Charminar) mostly children are engaged in size *banai* and *gota lagai* that impacted on their eyes and back bone. In Aligarh majority of the children involve in hazardous work like lever *chirai*, bandhai and polishing.

In Hyderabad female workers are higher than male workers but in Aligarh male workers are higher than female workers. In Aligarh majority of the workers belongs to *ajlaf* caste but in Hyderabad majority of the workers belong to *ashraf* caste. In both the industries the married respondents are found higher than the unmarried respondents. Majority of the respondents reside in nuclear families as compared to joint families. The percentage of large family sized of Aligarh is greater as compare to Hyderabad. This may be because of illiteracy and poverty. In Aligarh, illiteracy is greater as compared to Hyderabad. In Aligarh post primary and primary level of education is lowest than Hyderabad. Monthly payment in Aligarh is in the household industry in the unorganized sector. But in Hyderabad monthly payment is of those workers who are engaged in *gota lagai* and *gota banai* work and most of them are daily wagers. Consequently, the former did not have to borrow money on loan for their daily expenditure. However, the latter had to borrow money from moneylenders and relatives. It has resulted into their perpetual indebtedness unlike the workers of Aligarh.

Gota lagai and *gota banai* are hazardous process. It affects the artisans' eye sight and generates chest related problems. Majority of the artisans are following non-

traditional occupation. Subsistence of the respondents of Aligarh is higher than the respondents of Hyderabad because Hyderabad is a big city that is why the respondents have to spend more money on their daily essential necessities as compared to Aligarh. Hyderabad's respondents are more in the household industry than Aligarh respondents. In Hyderabad, the respondents have cent percent electricity in their houses as compared to Aligarh. In Aligarh more than twenty percent of the respondents do not have electricity in their houses. It was observed that unauthorized electricity connection was glaring in Aligarh but in Hyderabad it was rare. The major direction of migration is from the agricultural areas to the industry and the cause of migration is economic.

The organisation of production of lock industry of Aligarh is more complex than the lac industry of Hyderabad. The later has only three processes, the former has many stages and processes depending on the type on the lock manufacturing. Seasons' diseases and work related diseases are more in Hyderabad than Aligarh. In both industries child labour is rampant. In Aligarh majority of the children involve in lever *chirai* and polishing work that impact on their respiratory functioning. In Hyderabad mostly children are engaged in size *banai* and *gota lagai* that impact on their eyes. Lack of toilet facility is less in Hyderabad than Aligarh.

In both industries poor Muslim workers live in unhygienic conditions. The majority of the houses of workers in narrow lanes and sub lanes of congested localities, where sunlight is not available, houses have curtains made from *taat* (old jute sacks) often thatched roofs, and no fresh air. In the localities, women gather to collect water from public taps, there are a few shops selling basic goods. Their health condition is directly linked to poverty and the absence of basic services like clean drinking water and sanitation leading to malnutrition, anemia, a variety of diseases

and poor life expectancy. Noise pollution is more in Hyderabad than Aligarh. In Hyderabad cleanliness in surroundings of respondents' resident is more than the respondents of Aligarh. Aligarh has more water logging problem than Hyderabad. Aligarh respondents are more dissatisfied with political activists regarding developmental works. It can be concluded that the economic conditions of the Muslims in both industries is very pathetic. Economic provision and stability is the basic factor for all types of development and progress.

In view of the deprived socio-economic condition of Muslims and their degenerating quality of life the following remedial and restorative measures both at the community level and state level may be suggested.

Most of the Muslim children and women are nearly the bonded labourers who are engaged in the skilled works for other entrepreneurs in their own houses. Labour reform schemes are urgently needed. Moreover, the financial assistance schemes for small household labourers can be introduced which could help to groom these labourers into small entrepreneurs. The inadequacy of schools is a major hurdle in Muslim children's education. There could be policy provisions to promote the Muslim education and awareness. Ensuring that in its development schemes the state allocates resources to Muslims and Muslim-dominated localities on a scale proportionate to their population. Given the fact that Muslims are among the most marginalised communities living in the country, it is advisable that this allocation could be even higher than what is warranted by their numerical proportion. There should be proper mechanisms in place to ensure that this allocation is suitably made and implemented and in this there should be proper representation and participation of Muslims as well. Schemes for providing subsidies to artisans to enable them to upgrade production to the level of small scale industries should be worked out and implemented. Under

these schemes tools, machine, raw materials etc. should be provided to them with some guidance in management. There is a pressing need to protect Muslim artisans and small scale industry from various challenges. Saving handicrafts industry from various onslaughts and economic upliftment of skilled artisans would ensure jobs to millions, prosperity of weaker sections and growth in national economy. In planning and implementing developmental schemes the participation of the local community, including Muslims and other marginalised groups, must be ensured. Preparing in-depth studies, rooted in rigorous empirical research, on various aspects related to Muslims in contemporary India. There is a desperate shortage of such literature published by Muslim groups, the focus of whose literature still remains narrowly centred on religion and identity-related issues. Formation of non-governmental organisations and working with existing secular non-governmental organisations for mobilising community and other resources for economic and educational development and for accessing various government schemes may be worked out. Promotion of an alternative leadership, at the local, regional and national levels that takes up seriously issues of Muslim economic and educational marginalisation and makes them a central part of the agenda of the community as a whole.

It may be concluded that socio-economic deprivation of Muslims in lock and lac industries has been continuing. Due to globalization, their deprivation process has been further intensified. The concept of relative deprivation on the basis of religion provides plausible explanation for the socio-economic deprivation of Muslims in both the industries i.e. lock and lac in Aligarh and Hyderabad respectively. Corrective measures may be undertaken by the government before it is too late in turning these deprivations into a social movement.



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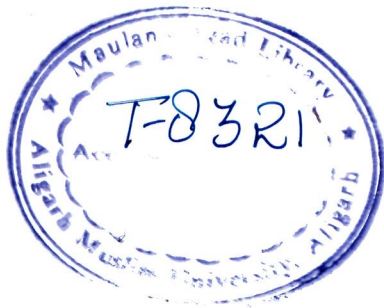
DEPARTMENT OF SOCIOLOGY AND SOCIAL WORK

ALIGARH MUSLIM UNIVERSITY

ALIGARH (INDIA)

2011





27 SEP 2014



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*Dedicated
to my parents
who shaped my past and present
for a better future*

ABDUL MATIN M. A. (Patna), M.Phil (Delhi), Ph.D. (Toronto)



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C E R T I F I C A T E

This is to certify that Ms. Sadaf Nasir has worked for her Ph. D. Degree on the topic "Socio-Economic Deprivation of Muslims in Lock and Lac Industries: A Comparative Study of Aligarh and Hyderabad" under my supervision. I have guided her by regular checks of data and other necessary materials at every step. The work done by her is original. I recommend this thesis for submission for the degree of Doctor of Philosophy in Sociology.

A handwritten signature in cursive script, likely belonging to Prof. Abdul Matin.

(Prof. Abdul Matin)
Supervisor

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ABBREVIATIONS

GER	Gross Enrolment Rate
GPI	Gender Parity Index
HT	Hindustan Times
IT	Information Technology
NFHS	National Family Health Survey
OBC	Other Backward Classes
SC	Scheduled Castes
SRCs	Socio Religious Communities
ST	Scheduled Tribes
UNICEF	United Nations International Children's Emergency Fund
WHO	World Health Organization
WWW	World Wide Web

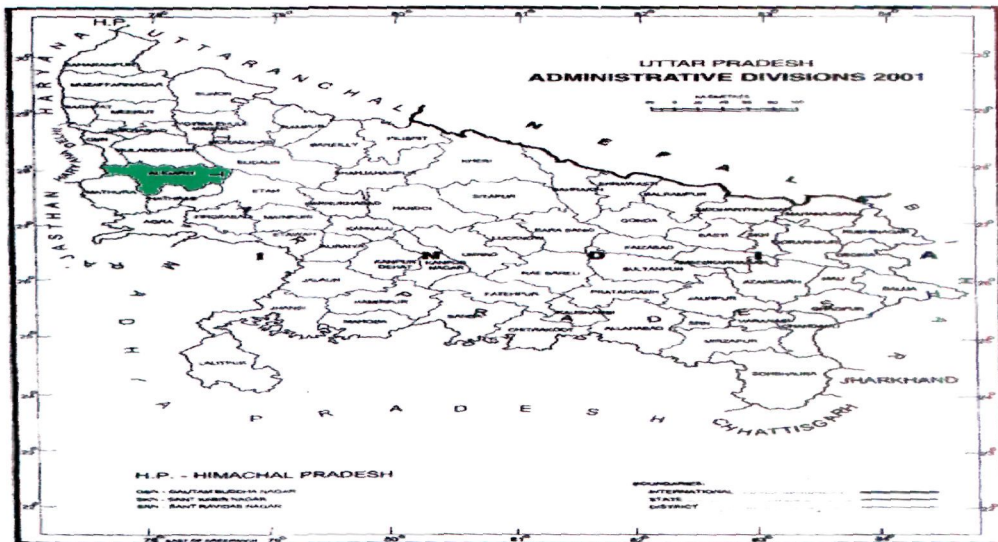
CHAPTER 1

1.1: INTRODUCTION

The title of the thesis is ‘Socio-Economic Deprivation of Muslims in Lock and Lac Industries: A Comparative Study of Aligarh and Hyderabad’. The focus of the study is to examine dispossession and loss of downtrodden Muslim workers of Aligarh lock industry and Hyderabad lac industry respectively. Deprivation of Muslim workers have been examined in terms of (a) material deprivation, (b) Social deprivation, (c) multiple deprivation viz. low income, poor housing and unemployment. These concepts will be elaborated later in this chapter in the section 1.8 conceptual framework. The present study is primarily based on field work carried out during April 2009 to March 2010 in Aligarh (U.P.) and Hyderabad (A.P.). The areas under study are located in Shahjamal (Aligarh) and Charminar (Hyderabad) as shown in the Maps 1.2 and 1.4.

Map 1.1

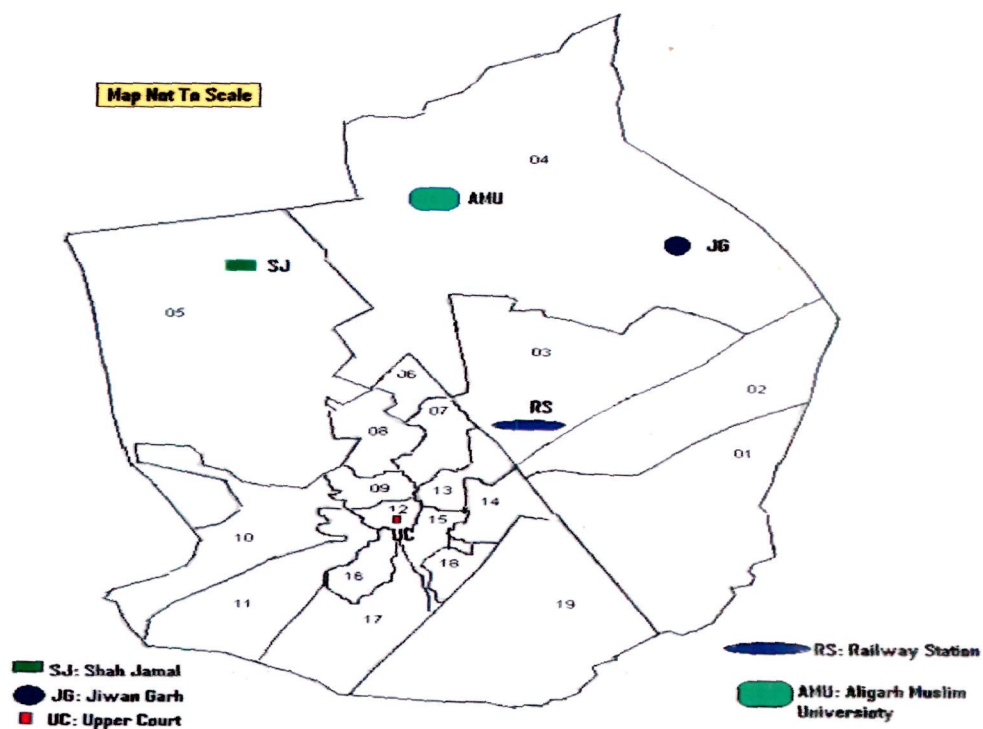
Map of Uttar Pradesh Showing the Location of Aligarh



Source: Census of India, 2001

Map 1.2

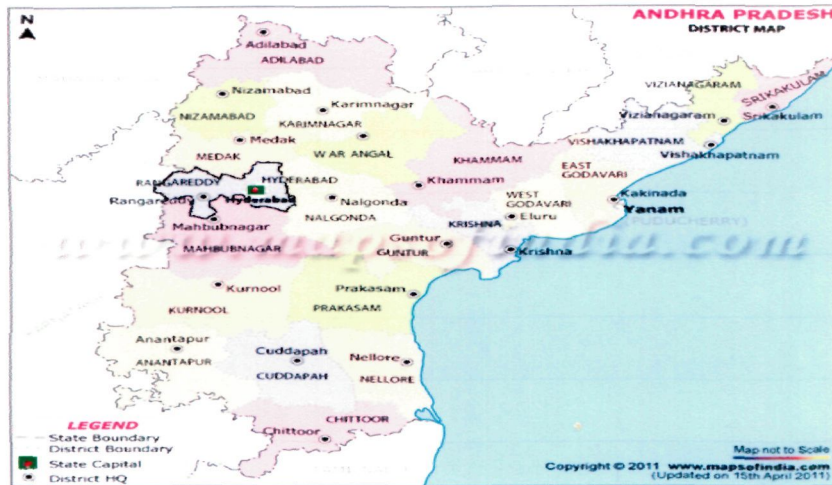
Map of Aligarh City Showing the Location of Study Areas



Source: Aligarh Nagar Nigam (n.d.)

Map 1.3

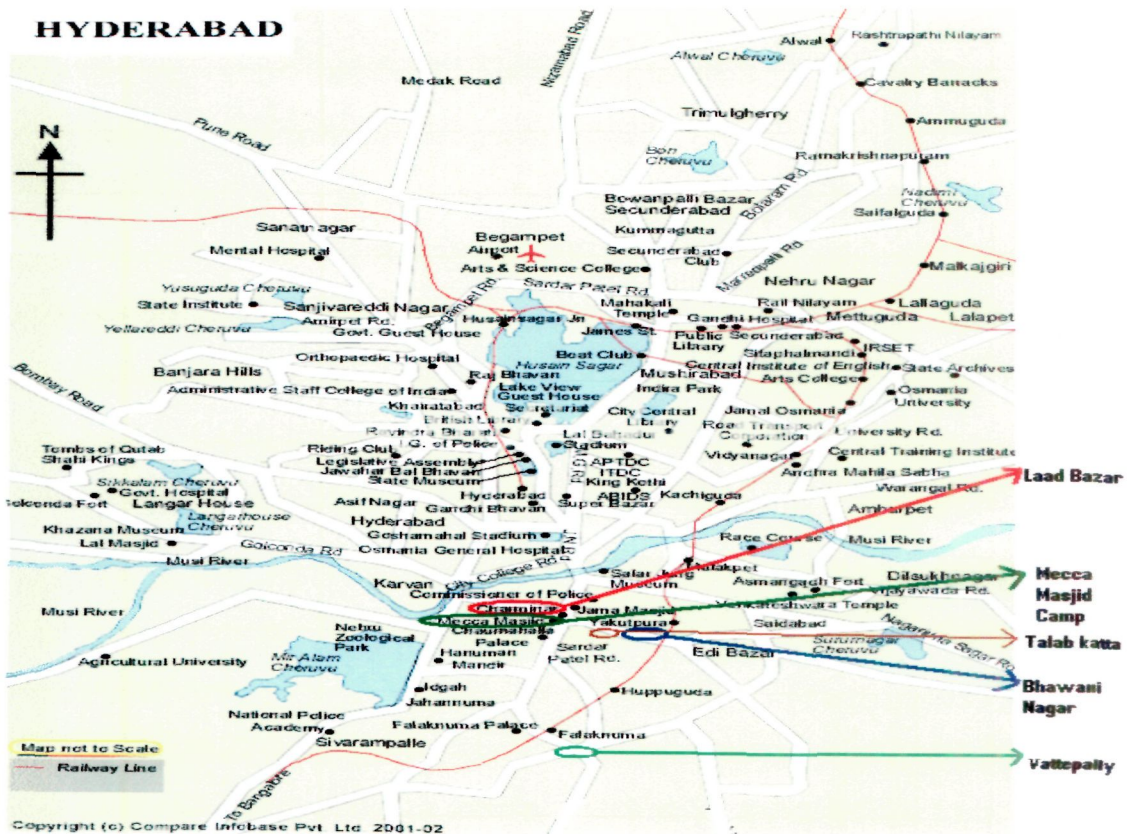
Map of Andhra Pradesh Showing the Location of Hyderabad



Source: <http://www.mapsofindia.com/maps/andhrapradesh/andhrapradesh-district.htm>

Map 1.4

Map of Hyderabad Old City Showing the Location of Study Areas



Source: <http://hci-hyderabad.org/usid2007/images/map.gif>

India encompasses a multi-cultural, multi-lingual and multi-ethnic society within a democratic frame of policy-making. People belonging to many religions live in this country since times immemorial. There also appear substantial differences in socio-economic and demographic profiles of major religious communities in India, mainly resulting from socio-cultural and historical reasons (Shariff & Azam 2004: 7).

Muslims form the largest minority in India and they are over 138 million according to 2001 Census. It is a common knowledge that Muslims, with 14% population of India are not only the largest minority community, but also highly noticeable in the entire length and breadth of the country. They are, indeed, a National Community. The Muslim in India resides across the country, and yet their concentration varies substantially from one state to another (GoI 2006: 29).

Muslims of India have contributed tremendously in the evolution, development and transformation of society, culture and civilization of India. Their role in the freedom struggle of the country is unparalleled. This significant minority community has been reduced to the lowest socio-economic stratum in post-independent India. They have lagged behind the scheduled castes in many walks of life and are continuously lagging behind day by day. They are educationally most backward, economically poor and politically a powerless community of the country. More often than not communal violence is organised against them in which innumerable Muslims are maimed and killed; their women are raped and their hard earned property is demolished and looted. They are forced to live in dingy lanes and slum. Constitutional guarantees are dream for them. Governmental agencies appear to be indifferent and discriminatory towards them. No political party seems to be sincere for ameliorating their condition and ensuring the safety and security. Indeed, they have become a 'Colonized Community' (Waheed 2007: 1).

Since Independence, India has achieved significant growth and development. It has also been successful in reducing poverty and improving crucial human development indicators such as levels of literacy, education and health. There are indications, however, that not all religious community and social groups (henceforth will be referred as socio-religious communities – SRCs) have shared equally the benefits of the growth process. Among these, the Muslims, the largest minority community in the country, constituting 13.4% of the population, is seriously lagging behind in terms of most of the human development indicators. India cannot be called a mammoth and developed country if its largest minority (i.e. Muslims) remains socio-economically and educationally backward and excluded (GoI 2006: 29).

Census data would be the best source of information for ascertaining this socio-economic backwardness of Muslims but, unfortunately, Indian census authorities do not publish this type of data. Yet data available from different sample surveys conducted in different parts of the country reveal that the Muslims have been left out of the developmental process (Mistry 2005: 409). Marginalized status of Indian Muslims is not merely confirmed by individual researchers and surveys of voluntary organizations but also by committees of Government. Socio-economic and educational backwardness of Muslims are self speaking facts mentioned by the Gopal Singh committee in 1983, justice Sachar committee, 2006, justice Ranganath Mishra commission in 2007 and the Andhra Pradesh backward class commission (quoted in HT, 2010c: 2).

The High Power Panel under the chairmanship of late Dr. Gopal Singh, set up by the Ministry of Home Affairs in the early 1980 to enquire into the conditions of religious minorities, Schedule Castes (SCs) and schedule Tribes (STs) found that “Muslims and Neo-Buddhists are the most educationally backward communities at

the national level". The panel also found that the economic condition of Indian Muslims was worse than that of Scheduled Castes (Zakaria 1995: 163). Muslims have also not been able to take advantage of various government schemes, offering benefits to small farmers, marginal farmers, agricultural labourers, landless labourers, training schemes under the Integral Rural Development (IRDP), rural artisans' programmes, trysems, under which children are trained for self-employment such as forestry, horticulture, nurseries, pest control, veterinary services, tractor and pump services, etc. Figures were difficult to obtain but on the spot enquiries showed that even 50% did not receive the benefit to which their population entitled them, except in schemes meant for artisans, where they benefited (Zakaria 1995: 165).

Moreover, they were deprived of benefits of developmental schemes which government launched for ameliorating conditions of poor and marginalized sections of society. They were under represented in governmental services, and decision-making bodies.

In 1983, N. C. Saxena, Secretary of the Minorities Commission, stated:

Over 70% of Muslims in India live in the rural areas and are marginal and small farmers or self-employed artisans. Of the remaining 30% who live in the towns, roughly 80 to 85% are skilled workers, tailors, retailers, petty businessmen, small manufacturers or are engaged in traditional industries like bidi making, perfumery, and block making (Saxena 1983: 120).

A recent government report shows that Muslims in India are even more disadvantaged than low-caste Hindus. It says a high rate of unemployment and lack of education has led to a decline in their socio-economic standards. India and Pakistan have the largest Muslim populations in the world, after Indonesia. A new confidential report prepared by the Planning Commission, based on data from the census

department, says a majority of Muslims live in towns and cities of India (Raman 2007).

However, it has been contested by Matin (2009). According to him majority of the Muslims live in rural areas. In rural India more than 90% of Indian Muslims are small and marginal farmers, artisans and workers. Being engaged in such occupations makes them poor, while their educational backwardness and lack of skills do not allow them to enter high-income occupations. In modern industry and trade, Muslims rarely own big businesses or have positions in large-scale industry or business and generally lack strong entrepreneurial skills. There is not a single Muslim industrial house among the 50 that exist in India, and at the lower end of the scale most Muslims are poor and backward (Mistry 2005: 409). Thus Muslims in India have a poor human and economic development status. Widespread illiteracy, low income and irregular employment are characteristics of the Indian Muslims, implying thereby a high incidence of poverty relative to other social groups of India (Shariff & Azam 2004: 8).

In 1978 Rashiduddin Khan in his article 'Minority segments in Indian polity: Muslim situation and plight of Urdu' states:

There is no denying that Muslims have been at the lowest rung of the ladder in terms of basic categories of socio-economic indicators of development (Khan 1978: 1515).

The socio-economic profile of the Muslims by the Sachar Committee has been depicted as a depressing one. In all major socio-economic indicators, the members of India's biggest religious minority are, on the average, worse off than members of the majority community. First, they spend less on items of daily consumption because they apparently earn less. The incidence of poverty is therefore likely to be higher among Muslims than Hindus. Second, literacy rates are substantially higher among

the Hindus and a Hindu boy or girl who goes to school is more likely to go on to college than a Muslim. Third, working Muslims are to be found more in casual labour and seasonal occupations than Hindus. Fourth, among those with access to land a Hindu household is more likely to be cultivating larger plots. Fifth, unemployment rates are higher among Muslims than Hindus. This overall profile is true of both men and women, in rural and urban India and in all States. Moreover, the disparity between the majority and minority religious groups in most cases widened during the 1990s. The only positive feature is that the sex ratio among Muslims is better than among the Hindus.

The story then is that in a poor society, the members of this minority religion are more likely to be at the bottom of the heap. Their economic conditions are as remote as possible from living off the fruits of state “appeasement”. It is necessary to recognise that for the vast majority of the discriminated groups. State intervention is crucial and necessary. Similarly, the use of economic and social planning as an instrument of planned development is equally necessary. Economic discrimination, in general and market discrimination in particular, is a serious market failure. Thus, planned State intervention to ensure fair access and participation in social and economic development in the country is necessary (Das 2008).

1.2: Objectives of the Study

The objectives of this study are to explore the socio-economic deprivation of Muslims in Aligarh Lock Industry (Uttar Pradesh) and Hyderabad Lac Industry (Andhra Pradesh) within the framework of relative deprivation. Important issues that will be highlighted in this study are as follows:

1. Selected socio-economic indicators viz., family background, education, income, housing status, health and hygiene and political dimension of the respondents are to be assessed in Aligarh and Hyderabad.
2. To explore the causes and consequences of socio-economic deprivation of Muslims in the lock and Lac industries.
3. To examine, whether the Muslim children supplement to their family income?
4. To assess how and why the Muslims in lock and lac industry are socially and economically deprived.

This study would fill up a gap in the literature on Muslim workers of Aligarh lock industry and Hyderabad lac industry and contribute in exploring their socio-economic conditions through sociological study. It could be useful to those who will take of research work on Muslim workers in future.

1.3: Research Design

Research design is generally meant for setting up the research in such a way as to derive systematic and logically sound conclusion. Among its various aims, one of the important is to decide the data to be collected and the manner in which the collected data to be organised. Each method has various advantages as well as limitations.

Researcher planned to collect data using schedule, case study and participant observation. The reason for choosing schedule is obvious. It ensures reliability of data unlike questionnaire. Besides, many respondents being illiterate, schedule is the right choice. As for as case studies is concerned researcher has chosen case study as a technique because it can help in gathering qualitative data to supplement quantitative

data related to the problem under investigation. Participant observation as a technique of data collection has been a method of enhancing understanding. It has been of great help in getting insights into the problem under investigation.

By using participant observation and schedule, researcher had a preliminary visit to Shahjamal (a slum in Aligarh) during April-May 2009 for a period of two months. This visit helped the researcher in establishing rapport with the respondents of the Shahjamal area under investigation. After that the researcher had started her preliminary visit in Hyderabad (Charminar locality) during June-July 2009 for a period of over one month. During preliminary visit to Charminar surroundings, she contacted with her potential respondents for the purpose of case study as well as those respondents from whom she had collected data by using schedule. Researcher's intensive fieldwork had been started in Aligarh in the month of August 2009 which ended in October 2009. In November-December 2009 she had gone through all her work very deeply and discussed it with her supervisor. After that, researcher had started her rigorous field work in Hyderabad from January 2010 onwards which continued till March 2010. Thus, the total duration of her field work in Aligarh and Hyderabad was twelve months.

Case study method has been used to analyse the data qualitatively. The method of exploring and analyzing the life of a social unit: be it a person, a family, an institution or a community is known as case study method (Young 2004: 247). While being fruitful in capturing the qualities of social unit, case study method is often blamed to be “ a kind of intuitive approach, without adequate sampling design or checks on bias or distortions resulting from personal views of social reality” (Goode & Hatt 1981: 314). There are fifteen case studies from Aligarh lock industry and fifteen case studies from Hyderabad lac bangle industry. Data have been

supplemented with structured interviews and participant observation. Observation is an integral part of any scientific inquiry. Every researcher does observe the unit being studied in one way or other. Participant observation helps researcher to gather sufficient information before starting to investigate according to specific problems formulated. In course of observation, the researcher takes notes of each and every aspects of life. This exercise helps in identifying major aspects related with deprivation. In present study, schedule is the main method of data collection and case studies have been supplemented. After completing the investigation and recording the interviews, the processing of the data was initiated. For the quantitative analysis of 300 respondents, the data was codified and then fed to the computer. Percentages of the responses were calculated. Inferences have been drawn from the tabulated data.

Inductive methodology has been used in this study. This study is qualitative and descriptive in nature. Descriptive studies aim at portraying the characteristics of a particular situation or group or individual (with or without specific initial hypotheses about the nature of these studies). An exploratory study would always be descriptive while descriptive study may not necessarily be exploratory. The inductive research strategy starts with the collection of data and then proceeds to derive generalizations using so-called inductive logic. The aim is to determine the nature of the regularities or networks of regularities, in social life. Researcher has made use of inductive logic of inquiry in this study.

1.4: Castes among Muslims in India

A consideration of caste among the Muslims at once raises the question whether the term caste can be applied to the system of social stratification of a community which professes a faith other than Hinduism. There are again two broad

views on this issue, viz. culturalists and structuralists. Culturalists consider caste to be absent among Muslims while structuralists stress presence of caste among Muslims (Ahmad 1978: 2). Imtiaz Ahmad, following the latter approach argues on the basis of empirical findings that caste among Muslims exists in terms of the following features: Hierarchy, endogamy, occupational specialization and restrictions on social intercourse and commensality (Ahmad 1978: 4). Researcher finds structural approach to caste among the Indian Muslims most appropriate, adequate and relevant for this study (Matin 1996: 30). However, Ahmad rightly recognizes the differences between caste among Hindus and caste among Muslims. He points out firstly the acceptance of the caste principle among the Muslims is considerably weak and does not enjoy any sanction or justification in their great traditional religious ideology. Secondly, while both the Hindu and Muslim systems of social stratification resemble each other in the patterns of endogamy, a keen sense of pride in birth and descent and a notion of hierarchy, caste among the Muslim have not attained the degree of elaborateness characteristics of the Hindu model. Thirdly, caste status among the Muslims does not rest on an ideology of pure and impure so that Muslim castes observe social distance on the basis of deference, privileges and descent. This allows for a greater interplay of wealth and other secular factors in status determination. Lastly, among the Muslims there is no ritually pure caste like the Brahmins with dispensations and obligations which may be peculiar to them. The *Sayyads*, who enjoy a prominent place among the Muslims on account of their descent, lack the charisma which has given Brahmins their unique place in the Hindu social system (Ahmad 1978: 12).

Caste had been the organizing principle of Hindu social organization, though its rigidity and contours changed greatly through the different historical periods. Perhaps, as has been asserted often, caste was not quite as rigid and fixed during the

Vedic times as it became during the period following the articulation of *Manusmriti*. Nonetheless, caste clearly became the defining basis of status, economic resources and political power. It was almost natural that converts to Islam who had earlier operated within the caste system brought their pre-conversion conceptions of the social system, and retained their earlier caste identities. It is also almost natural that conversion to Islam, a sudden turning to a new light, would have automatically introduced some changes in their social organization as a result of interaction with the principles of the Islamic faith (Ahmad 2007: 6).

Many Indian Muslims are descendants of 'untouchable', 'low' caste converts and of indigenous people whose ancestors were not considered part of the Hindu four-fold social order, with only a small minority tracing their origins to Arab, Iranian and Central Asian settlers. Although the Qur'an is fiercely egalitarian in its social ethics, insisting on a radical equality of all believers, Indian Muslim society is characterized by numerous caste-like features, consisting of several caste-like groups (*jatis*, *bradaris*) (Sikand 2004: 49).

The Muslim immigrants, mostly Arabs, Turks, Afghans and Mughals, made the sub-continent their own homeland. Scattered in different cities, towns and villages, they became indistinguishable from the original inhabitants of India. The Muslim scholars and religious leaders propagated Islam among the original inhabitants and a large number of them converted to Islam. The vast majority of the present-day Indian Muslims are the descendants of these converts. It is therefore not correct to say that Indian Muslims are not Indian but outsiders as it is wrong to say that they are all descendants of the converted Muslims. As far as the question of Indian origin is concerned, there is no difference between the descendants of the Aryan invaders (*Brahmins*, *Kshatryas*, *Vaishyas*) and the offspring's of the Muslim

immigrants. In fact, the Muslim community of India, with its major segment having indigenous Indian origin, is more Indian than the descendants of the Aryan immigrants who had their origin somewhere in the Central Asia (Billah & Fazlie 1995).

Muslims of India live in a society that is highly stratified in a dual system of hierarchy. On the one hand it is ranked according to class-where each is classified according, to his position in the organization of production, and where and upward mobility is an important criterion of such ranking. On the other hand there is a hierarchy of status, which is further sub-divided into a status category (*zat*) and a status group (*bradari*) (Mann 1992: 38).

As ranked status group, *bradaries* form a hierarchy based initially on descent and occupation. Those engaged in manual labour are ranked lower than those in service occupations. Ranking on the basis of ancestry, Muslims in India is comprised of two major ethnic sections, (i) those who claim to be the descendants of early Muslim immigrants, either, *Sayyad*, *Shaikh*, *Mughal* or *Pathan*, and (ii) those of indigenous origin whose ancestors were converted to Islam. The former section is often collectively called *Ashraf* or *shurafa* (noble born) (both terms are plural forms of the Arabic word *Sharif*, which means honourable) (Ansari 1960: 35). While the latter section are called *Ajlaf* (mean and lowly) and *Arzal* (excluded) (Hasnain 2007: 34). The Muslims converts the Indian origins are generally called by their caste names; they are subdivided into three distinct groups, namely, (i) converts from Hindu high castes (*Rajput*), (ii) converts from clean occupational castes, and (iii) converts from unclean occupational castes (*Bhangi*-sweeper, *Chamar*-tanner) (Ansari 1960: 35).

Ashraf means 'noble' and includes all undoubted descendants of foreigners, either *Sayyad*, *Shaikh*, *Mughal* or *Pathan*, as well as descendants of higher Hindu castes such as Muslim *Rajputs* (Hasnain 2007: 34). Among the *Ashrafs*, *Sayyads* (Prince) is regarded to be descended from the Prophet through the line of the Prophet's daughter, Fatima, who was married to the fourth Caliph, Ali. *Sayyad*, thus, commands respect from all Muslims and occupies the apex of the social ranks. Next is the *Shaikhs* (Chief) has been in frequent use in other Muslim countries to denote pious spiritual guides and religious teachers. Although the term was used in this sense during the early days of Muslim conquest, today in India it denotes a distinct group of people who are said to be descended from early Muslims of Mecca and Medina. *Mughals* and *Pathans* constituted the third and fourth ranks respectively, the term *Mughal* (a perversion of the word Mongol) was commonly used in the early days to denote those people who came to settle in this province with the *Mughal* armies. *Mughals* traces their origin to the *Mughal* Dynasty of India. *Pathans* are generally considered to have come either from Afghanistan or from the Pashto-speaking tribes of the North-West Frontier Province of Pakistan. *Pathan* reckons his descent from Afghan ruling families of the past (Ansari 1960: 36-37).

All other Muslims including the occupational groups and all converts of lower ranks, are known by the contemptuous terms, '*ajlaf*,' 'wretches' or 'mean people': they are also called *kamina* or *itar* (Lelyveld 1978: 21). Clean occupational castes, such as *Julaha* (weavers), *Darzi* (tailors), *Qassab* (butchers), *Hajjam* (barbers), *Kunjra* (green grocer), *Mirasi* (bards, singers and musicians), *Manihar* (bangle makers), *Dhunja* (cotton carders), *Gaddi* (graziers, milkmen), etc. were included in the category of *Ajlaf* (Hasnain 2007: 34). Despite their conversion to Islam, the social and economic conditions of the mass of the *ajlaf* Muslims hardly changed, and they

remained largely tied down to their traditional occupations as artisans, peasants and labourers (Sikand 2004: 49). The third category of *Arzal* (literally very mean) includes the unclean or ritually polluting castes such as *Bhangi* and *Mehtar* (sweepers and scavengers) (Hasnain 2007: 34).

1.5: Meaning of *Bradari*, *Zat*, *Jat* or *Jati*

The terms 'zat' or 'jat' is variant of the word 'jati'. *Zat or jat* is common terms among the Muslims. *Zat or jat* indicates endogamous distinctly defined status unit of the people identified on the basis of their ethnic or social history, genealogical or social connections with the prophet / caliphs / rulers and socio-economic status of the individuals in the social system (Mondal & Begum 1999: 234). The Muslims, however, prefer to use the term *bradari* to denote both the ethnic component of their society and the local units of larger ethnic groups embracing a wider region. Among the Muslims another term, i.e. '*qaum*', is also used to denote the entire Muslim community within and beyond the village.

Though the term *bradari* in its entire connotation is not exactly identical to what is meant by the term caste, yet in its inner structure it exhibits the fundamental characteristics of caste-membership is determined only by birth, the group councils and occupational specialization are present. However, violations of the rules of endogamy are not dealt with in an identical manner; they range from mere censorship to ostracism. The inter-*bradari*, inter commensally distance maintained by the high *bradari* groups, who consider themselves socially superior in relation to certain other *bradari* groups, is significant enough to be taken into account. Distinct styles of life can also be seen to operate among high and low *bradari* groups (Ali 1978: 24).

If we consider the different strata of the Muslim society in terms of 'status groups' in Weberian sense, even then, there are distinctions between the status groups of the Hindu and Muslim communities.

According to Weber, the 'classes' are stratified according to their relation to the production and acquisition of goods, whereas 'status groups' are stratified according to the principles of their consumption of goods as presented by special 'styles of life' (Weber 1968: 193).

The status groups of Muslim society, viz., *Ashraf*, *Ajlaf* and *Arzal* cannot be equated with the Hindu status groups. The boundaries of Hindu status groups are quite fixed and permanent and depend on caste status. But, in Muslim community, the rank of the status groups set above is not determined by their traditional *jat* or so-called ethnic characteristics.

The people of each of the Hindu status groups maintain their social relations with the people of similar status group of their own caste, but not with the other castes. But, in the case of Muslims, the people of a particular status group not only extend their social relations with the people of similar status category of their own group but also with the other categories (groups) of similar status.

All the above facts suggest that the status group distinction amongst the Muslims is more or less open in character and thus it facilitates the smooth mobility in social ladder. Therefore, it is different from the status distinction of the Hindu caste society which is close and rigid in many respects (Mondal & Rokiya 1999: 232-233).

1.6: Deprivation of Muslims in India: Plausible Explanation

There is a debate in the country about the backwardness of Muslims in India. Mostly it is theorized that it is their religion which is primarily responsible for this

state of affairs. Such theorization, to say the least, is utterly faulty and reflects either the anti-Islamic bias of the theorist or his / her lack of understanding of social roots of a problem. No religion can be held responsible for backwardness of its followers. This amounts to mixing up religious category with that of social one. Also, such a theorization seeks simplistic explanation. Weber's Sociology of religion has been criticized and it is beyond the scope in the present study. Suffice it to say that any social phenomenon is a pretty complex one and a social theorist has to look into various factors-social, economic, cultural as well as religious. Also, no religious community can be treated, by a sophisticated social theorist, as a homogenous one. All religious communities are invariably divided in various groups, sects and classes and these groups, sects and classes have specificities of their own. No community can be either entirely backward or forward. If a section is backward, another section will be forward and yet another section in between. It hardly makes any sense to say that all Muslims in India are backward. A section, howsoever small, will be construed as forward. Thus, when we say Indian Muslims are backward, we mean a larger section of them, compared to the Hindus, the majority community, is backward. And when we say Muslims are backward, it should not imply that all Hindus are better off and have made it economically. There are millions of Hindus, even from upper castes, who are illiterate and poor in addition to those belonging to the Scheduled Castes i.e. *dalits* (harijans). It is necessary to point these things out in order to fight the stereotypes widely prevalent both among the Muslims and the Hindus.

First of all, it must be stressed that all Indian Muslims are not backward. In contemporary India also, there are quite a number of Muslims who are quite wealthy, educated and well placed in society. They are quite influential in regional or central political power structure. Secondly, it must be understood that the main cause of

Muslim backwardness is in their social origin. All Muslims in the medieval period did not belong to the ruling classes which were feudal in origin. Comparatively very few Muslims in India belonged to the upper classes. The vast majority of Muslims were converts from amongst the *Shudras* of the Hindu society. Here we do not want to go into the controversy about coercive conversion. Suffice it to say that such a stereotype is totally inadequate explanation of the complex process of conversion. It is more proper to say that conversions were, by and large, specially from amongst the *dalits* (harijans), of a voluntary, and not of coercive nature.

As pointed out before, bulk conversions to Islam from amongst the *Shudras* by and large accounts for general Muslim backwardness. These conversions took place because to these oppressed people Islam appeared to be much more democratic and egalitarian than the caste-ridden Hinduism. Among these *Shudras* there were numerous *jatis* (castes) based on profession. Thus there were *Julahas*, *Khatiks* (those slaughtering animals), *Dhobis* (washermen), *Rangrez* (dyers), *Pinjaras* (carders), *Malis* (gardeners or those who grew and sold fruits and vegetables), *Gorkans* (grave-diggers), *Tambolis* (those selling betel leaves and nuts), *Hajjams*, *Lohars* (iron-smith), *Suther* (carpenter) and so on. When converted to Islam, these professions were not given up by them. Thus what changed for them was their religion but not their social status. No wonder than that these converted Muslims were generally looked down upon by the Muslims belonging to the ruling classes. As is well-known the upper class Muslims were known as *Ashraf* and those belonging to the lower castes as *Ajlaf*. The latter were also known as *Kamins* a contemptuous term for these Muslims. Zia-ud-din Barni, a chronicler of the Sultanet period refers to these converted Muslims in the most contemptuous terms and opines that they do not deserve higher education. It is enough if they are taught how to recite the Qu'ran and say prayers which are

obligatory for them as Muslims. Thus it will be seen that a large majority of Muslims was utterly backward on account of the very nature of their social origin and it is these Muslims to constitute the vast majority in India.

It will be seen that in religions like East Bengal where vast numbers converted to Islam from earliest days, poverty and illiteracy ruled the roost. It is well known through various anthropological studies that in Bengal it is low caste Hindus who had, by and large, embraced Islam.

Muslims account for approximately 15% of India's population, and *Dalits* (Harijans) number roughly the same. The vast majority of Indian Muslims are of indigenous origin, for the most part being descendants of converts, particularly from 'low' and 'middle' castes. In contemporary India, *Dalits* (Harijans) and Muslims share many things in common. Most of them live below the poverty line, are victims of pervasive discrimination and are often the target of violent attacks by 'upper' caste groups. Like Hindus, Muslims too, are divided on the basis of caste, sectarian, linguistics, ethics and other differences (Sikand 2004: 11).

After India's independence in 1947 most Muslims decided to stay in the country despite large-scale killing and violence. In the heat of what are known as the partition riots, not to migrate to Pakistan was a conscious yet difficult decision for most individuals and families. Those who remained in India boldly faced the onslaught of communal violence or the threat of it. Yet, by and large, Muslims chose to ally with secular forces. Gradually, discrimination, social stagnation and educational dispossession put together resulted in economic backwardness of the Muslims in large parts of the country.

Discrimination in various walks of life and police repression during communal riots demoralised Muslims and caused loss of confidence in secular forces and

resulted in withdrawal symptoms and a blockade mentality. However, ironically when the Hindu right reactionary forces managed to grab political power they also found radical communal elements among Hindus as their natural allies.

Since the dawn of independence, the Government of India dominated by the Aryan Brahmins, adopted discriminatory measures against the Muslims. The Constitution of India, drafted by Dr. B. R. Ambedkar, guarantees fundamental rights to all communities of India. Article 15(1) says, "The State shall not discriminate against any citizen on grounds of religion, race, caste, sex, place of birth or any of them." The records of the Central and State Governments during the last half a century of independence aptly prove that the constitutional provisions have been honoured more by their violation than by their observance. That the Hindu leaders were not sincere in giving fundamental rights to the non-Hindus was evident from the fact that no sooner had these and other rights been given than checks and obstacles were created through the Directive Principle added to the Constitution. The Directive Principle says that Government will strive for 'National Integration' and for which a common Civil Code will be adopted. This Civil Code meant only Hindu Code as it became evident from various acts of the Government. In other word, to the non-Hindu communities, the Common Civil Code meant only a measure for Hinduisation of all the citizens of the country.

It is a well-known fact that the Indian Muslims are being systematically and increasingly marginalized in their own homeland. Soon after the independence, various states and territories were reorganised splitting the minority dominated areas in parts and absorbing them in different states with a view to reducing their influence and making it difficult for them to win in any election. In an effort to further reduce their political strength, the names of Muslims are sometime deleted from the electoral

rolls. The names of 138,000 Muslim voters, for example, were deleted from the electoral rolls prepared in Hyderabad and Secunderabad for the election of December, 1994 deliberate and concerted efforts are being made to change the composition of population in areas where non Hindus, especially Muslims, are in majority. As a result of this policy, the Sikhs in the Punjab have been relegated from absolute to a simple majority status only with a slight margin (52% of the total population). In Jammu and Kashmir, the only state where Muslims are in majority, there has been a continuous fall in the Muslim population and simultaneous rise in non-Muslim population. The percentage of Muslims in that state fell from 70 in 1951 to 62 in 1991. If this trend continues for a few decades more, the Muslims of the State of Jammu and Kashmir may be reduced to a minority community (Billah & Fazlie 1995).

Education is an important indicator of human development because education increases a person's awareness about life around him, empowers him to make better choices, resists oppression and encourages meaningful participation in development. An educated citizen can meaningfully exercise his political rights, discharge social responsibilities satisfactorily and develop a spirit of tolerance and reform (Somvanshi 2006: 191-192).

The high level of poverty and unemployment among Muslims is ascribed to their backwardness in education. For which the community is as much to blame as the government. This has been as true in the past as it is now (Zakaria 1995: 143). Educationally Muslims are much worse off than the rest of population, however, next only to the SCs and the STs (Shariff 1998: 25).

While the census reports remain silent-revealing nothing regarding the status of Muslims vis-à-vis education, a few studies that are available are pointers to the backward position Muslim occupy in the field of education. Based on inferences

drawn on the basis of data collected by selected sample surveys, Massey (1998) concludes that the literacy level among Muslims is on an average 10% less than the National Commission for Minorities (Cited in Shariff & Azam 2004: 53).

Some other studies also give a similar pathetic picture. One of the earliest was conducted by the eminent academicians Prof. Gopal Krishna. It was commissioned by the Union Home Ministry. His report revealed that the educational level of the Muslims was the lowest in India. The report was deliberately shelved and not even published by the government lest its findings prove explosive. The bureaucracy thinks that the best way to tackle a problem is to push 'unsavory facts under the carpet'.

The survey made by Dr. G. Thimmaiah of the Institute of Economic and Social Change, Bangalore, also confirmed the poor condition of Muslims at various levels of education as compared to other religious groups. In his book *Equality and Poverty: A case Study of Karnataka*, published in 1983, the learned doctor has concluded that the economic and educational level of the Muslims was worse than that of the poorest of the poor in India (Cited in Zakaria 1995: 148).

Table 1.1 shows percentage of Muslim population to the total population of the country in 2001 was 13.43%. Uttar Pradesh constitutes 18.50% of Muslim population which is much higher than the national average of 13.43%. On the other hand, Andhra Pradesh constitutes 9.17% of Muslim population which is lower than all India level. The percentage of Muslims' enrolment at primary level is reported to be 10.49% (GER 77.34%) against 8.54% at upper primary level. Within these levels, the percentage of girls enrolment as high as 48.67 (GPI, 0.95) and 49.40% (GPI, 0.97) which is higher than the percentage of overall enrolment presented above. Even GPI (Gender Parity Index) of Muslim enrolment is higher than the overall enrolment, which is true for both primary and upper primary levels of education. In Andhra

Pradesh, the percentage of Muslim enrolment in primary classes is more than their share in the total population. While in Uttar Pradesh the proportionate enrolment share is reported to be lower. Enrolment share in upper primary classes is lower than the share in population and below than their share in primary classes.

Table 1.1

Percentage of Muslim Enrolment to Total Enrolment of U. P. & A. P.: 2007-08

State	% Muslim population Census 2001	Primary Level (Classes I-V)		Upper Primary Level (Classes VI- VII/VIII)		Elementary Level (Classes I- VII/VIII)	
		Muslims		Muslims		Muslims	
		% age	% of	% age	% of	% age	% of
		Enrolment	Girls	Enrolment	Girls	Enrolment	Girls
Uttar Pradesh	18.50	9.34	48.15	7.34	48.54	8.91	48.22
Andhra Pradesh	9.17	10.51	50.73	9.45	51.75	10.15	51.06

Source: Mehta 2010: 116-117.

Qamar Hasan and M. N. Khan of Aligarh Muslim University (AMU) made a comparative study of the educational and vocational intentions of Hindu and Muslim students on the verge of completing school in Aligarh. They found that not one among the Hindu students left school while 4.5% of Muslim boys and 5.7% of Muslim girls dropped out. Their analysis disclosed that while 57.72% of the Hindu boys and 67.79% of the Hindu girls did not face any economic problem, most Muslim boys and girls had to abandon their studies due to the poverty of their parents.

All these studies show that Muslims were unable to take advantage of the educational facilities provided by private, local and governmental institutions. Unfortunately, the local Muslim leadership did little to induce them to move with the times. Despite the poverty of Muslim parents, these leaders could have persuaded them not to jeopardize their children's future especially since education at the school level lays the foundation for careers. However, the most important factor, as revealed to the High Power Panel for Minorities, was the attitude of Muslim artisans and labourers, living on daily wages. Even parents who did not have any family business were reluctant to send their children to school because they preferred them to do odd jobs for the family. In the villages, there was hardly any tradition of learning, except in *madrasas*, where religious instructions was given without any provision for teaching secular subjects which could help the pupils to procure employment or equip them for some gainful occupation (Zakaria 1995: 149).

As free India progressed on the economic front, with successive five-year plans reducing the poverty line of its people and improving agricultural and industrial development, the economic condition of Indian Muslims deteriorated (Zakaria 1995: 162). Indian Muslims are able to manage, by and large, a hand-to-mouth existence either by way of self-employment in petty trade or working in the unorganised sector (Zakaria 1995: 173).

In reality the ordinary Muslim was left to his fate and the development schemes devised for uplifting the community were never made effective. Economic and educational deprivation reduced the community's ability to seek relief from government development schemes (Das 2008).

Meanwhile the younger generations of Muslims are facing more economic hardship than their counterparts in any other community-they are unwanted and

shunned-with the result that a number of them are taking to crime and are being exploited by the underworld. Indeed, they become the poorest of the poor, unsure of their future (Zakaria 1995: 179).

The socio-economic conditions of the Muslim community of India present a dismal picture. The Muslims are deprived of due representation in public employment even at the lowest level. The Public Service Commission has fixed 200 marks for the viva test. The Muslim candidates who qualify the written tests lose badly in viva. In the Indian Administrative Service (IAS) examination of 1993, for instance, only 20 out of 789 Muslim candidates were successful. This comes to only 2.5% of the total number of candidates who qualified in the examination. In this way, the representation of the Muslims in various Ministries is approaching to zero. The number of Muslims in class I and II jobs in various Ministries of the Central Government was 677 as against a total of 39,375 on 31 March 1971. This comes to only 1.7%, although the Muslims constitute 12% of the population of the country. The representation of the Muslims in the Parliament showed a downward trend. While their representation in the Parliament was 9.26% (73 among a total of 788) in 1982 election, it came down to 6.20% (49 among a total of 790) in 1991 election. Moreover, the number of states with zero Muslim representation increased from 10 in 1982 to 14 in 1991.

Muslims are also denied equal opportunity in the private sector. Their representation is indeed very poor in the law and order machinery, whether state police, armed constabulary or central Para-military and armed forces. Minority educational institutions, especially those run by the Muslims, are facing various types of constraints and impediments. Minority concentration areas are neglected by the government in respect of establishing educational institutions. As a result, the literacy

level of the Muslim community is much below the average level of India (among men 18% against the country's average of 51% and among women less than 8%). The school enrolment level of the Muslim children is also very low. Because of the hurdles at the lower level of education, the share of Muslim students at higher and professional level is also much below the national level of India.

In 'secular' India, schools and other educational institutions are being systematically hinduised. Hindu culture incorporating glorification of idol-worship and stories of Hindu mythological characters form part of the syllabus pursued at various schools. References to Hindu gods and goddesses abound in the text books. Books prescribed by the Education Boards contain lessons giving false stories of Muslim atrocities on Hindu women, kidnapping, forced conversion. Children are taught to worship Hindu gods and idols. Recently, the BJP Government of Delhi has issued instructions to the schools to begin daily activity with collective singing of Vande Matram of Bankim Chaterjee. Singing this song is tantamount to worshipping the motherland, and therefore against the basic tenets of Islam. In the name of promoting common culture, the government is pursuing a policy of instilling Hindu idolatry and paganism among the children irrespective of their religion. The Muslims are discouraged and sometime denied to observe their religious duty. The government has recently decided not to allow the Muslim soldiers an hour's absence for observing Friday prayer.

The Muslims have established some educational institutions in an effort to keep their children away from idolatry and paganism. But a condition is imposed on these institutions that 50% of the total intake in them shall be permitted to be filled by candidates selected by the agencies of the State Government on the basis of a competitive examination. Urdu is the language of about 62% of the Indian Muslims

and has the richest Islamic literature among Indian languages in all fields of learning. As a part of their efforts to obliterate the cultural entity of the Muslims, both the Central Government and the Governments of the States seem to do whatever is possible to strangle this language and deny it all opportunities of existence and growth. It is virtually banished from all the schools run by the Government.

The decennial censuses or the national sample surveys do not generally address themselves to the living conditions of the Muslims. The socio-economic plight of the Indian Muslims therefore remains clouded in mystery. It is, however, never disputed that the Muslims are not better than the *Dalits* (Harijans) or the OBC (Other Backward Castes). As V. T. Rajshekar observes, the Muslims of India "are in many ways worse than Untouchables and in recent years they are facing dangers of mass annihilation". The National Sample Survey Report of 1988 presents some data about the socio-economic conditions of the Indian Muslims.

- 52.3% of Muslims live below poverty line with a monthly income of Indian Rupees 150 (US\$ 5) or less.
- 50.5% are illiterate.
- Only 4% of Indians who receive education up to high school are Muslims.
- Only 1.6% of Indian college graduates are Muslims.
- Only 4.4% of Indians in government jobs are Muslims.
- Only 3.7% of Indians who receive financial assistance from the government for starting business are Muslims.
- Only 5% of Indians who receive loan from government-owned banks are Muslims.
- Only 2% of Indians who receive institutional loans from the government are Muslims.

Awqaf (endowment) properties worth millions of dollars, dedicated by the Muslim philanthropists for some specific purposes and objectives, are now given to the Waqf Boards which are constituted by the Governments of the States and the Central Government. The members of these boards are nominated on the basis of political consideration. A large portion of these properties is misused by the members and officials of the boards.

Our analysis shows that while there is considerable variation in the conditions of Muslims across states, (and among the Muslims, those who identified themselves as OBCs and others); the Community exhibits deficits and deprivation in practically all dimensions of development. In fact, by and large, Muslims rank somewhat above SCs/STs but below Hindu-OBCs, Other Minorities and Hindu- General (mostly upper castes) in almost all indicators considered. Among the states that have large Muslim populations, the situation is particularly grave in the states of West Bengal, Bihar, Uttar Pradesh and Assam (GoI 2006: 237).

The role of education in facilitating social and economic progress is well accepted today. The ability of a nation's population to learn and perform in an environment where scientific and technological knowledge is changing rapidly is critical for its growth. While the importance of human capital and its augmentation for a nation's development cannot be over-emphasized, its micro-economic consequences also need to be acknowledged. Improvements in the functional and analytical ability of children and youth through education open up opportunities leading to both individual and group entitlements. Improvements in education are not only expected to enhance efficiency (and therefore earnings) but also augment democratic participation, upgrade health and quality of life.

At the time of adopting the Constitution the Indian state had committed itself to provide elementary education under Article 45 of the Directive Principles of State policy. Article 45 stated that *"The State shall endeavor to provide within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years."* In 1993, in a landmark judgment, the Supreme Court ruled that the right to education is a fundamental right flowing from the Right to Life in Article 21 of the Constitution. Subsequently in 2002 education as a fundamental right was endorsed through the 86th amendment to the Constitution. Article 21-A, states that *"The State shall provide free and compulsory education to all children of the age six to fourteen years in such a way as the State may, by law, determine."* The 86th Amendment also modified Article 45 which now reads as *"The state shall endeavor to provide early childhood care and education for all children until they complete the age of 6 years"*. However, despite this commitment the number of children in this age group who have remained out of school is alarmingly large education of Muslims in India. It shows that Muslims are at a double disadvantage with low levels of education combined with low quality education; their deprivation increases manifold as the level of education rises. In some instances the relative share for Muslims is lower than even the SCs who are victims of a long standing caste system. Such relative deprivation calls for a significant policy shift, in the recognition of the problem and in devising corrective measures, as well as in the allocation of resources (GoI 2006: 49-50).

Thus, from an all encompassing category as during the British period, backward classes as a category has gradually emerged to specifically refer to those caste groups that occupy the middle position in the social hierarchy and lag behind in terms of economic, educational and other human development indicators.

Sociological studies on the social structure of Muslims in India have emphasized on the presence of descent based social stratification among them. Features of the Hindu caste system, such as hierarchical ordering of social groups, endogamy and hereditary occupation have been found to be amply present among the Indian Muslims as well. The Census of India, 1901 listed 133 social groups wholly or partially Muslim. The present day Muslim Society in India is divided into four major groups: (i) the *Ashrafs* who trace their origins to foreign lands such as Arabia, Persia, Turkistan or Afghanistan, (ii) the upper caste Hindus who converted to Islam, (iii) the middle caste converts whose occupations are ritually clean, (iv) the converts from the erstwhile untouchable castes, *Bhangi*, *Mehtar*, *Chamar*, *Dom* and so on.

These four groups are usually placed into two broad categories, namely, '*ashraf*' and '*ajlaf*'. The former, meaning noble, includes all Muslims of foreign blood and converts from higher castes. '*Ajlaf*' meaning degraded or unholy, embraces the ritually clean occupational groups and low ranking converts. In Bihar, U.P and Bengal, *Sayyads*, *Shaikhs*, *Mughals* and *Pathans* constitute the '*ashrafs*'. The '*ajlaf*', are carpenters, artisans, painters, graziers, tanners, milkmen etc. According to the Census of 1901, the *ajlaf* category includes 'the various classes of converts who are known as Nao Muslim in Bihar and Nasya in North Bengal. It also includes various functional groups such as that of the *Jolaha* or weaver, *Dhunia* or cotton-carder, *Kulu* or oil-presser, *Kunjra* or vegetable-seller, *Hajjam*, *Darzi*, and the like.' The 1901 Census also recorded the presence of a third category called Social, Economic and Educational Status of the Muslim Community of India *Arzal*: 'It consists of the very lowest castes, such as the *Halalkhor*, *Lalbegi*, *Abdal*, and *Bediya*...'

In Andhra Pradesh, a field study conducted in 1987 found hierarchically arranged endogamous groups among Muslims. At the top of the ladder were those

claiming foreign descent-*Sayyad, Shaikh, Pathan* and *Labbai* (descendants of Arab traders who took native wives). At the lowest level were groups with 'unclean' occupations- *Dudekula* (cotton cleaners), *Hajjam* and *Fakir - budbudki* (mendicants) (GoI 2006: 12).

Muslim groups currently bracketed under the category 'OBC' come essentially from the non-*ashraf* section of the Muslim population. They are the converts from the middle and lower caste Hindus and are identified with their traditional occupation. A study of a village in Uttar Pradesh could identify eighteen such groups, for example, *Julahas, Mirasis, Darzis, Halwais, manihars* and so on. The 1911 Census listed some 102 caste groups among Muslims in Uttar Pradesh, at least 97 of them came from the non-*ashraf* category. Many such groups such as the *Rajputs, Kayasthas, Koeris, Koris, Kumhars, Kurmis, Malis, and Mochis* were common among both Hindus and Muslims. Since the Constitutional (Scheduled Caste) Order, 1950, popularly known as the Presidential Order (1950), restricts the SC status only to Hindu groups having 'unclean' occupations, their non-Hindu equivalents have been bracketed with the middle caste converts and declared OBC. Thus, the OBCs among Muslims constitute two broad categories. The *halalkhors, helas, lalbegis* or *bhangis* (scavengers), *dhobis, nais* or *hajjams, chiks, faqirs* etc. belonging to the '*Arzals*' are the 'untouchable converts' to Islam that have found their way in the OBC list. The *momins* or *julahas, darzi* or *idrisi, rayeens* or *kunjaras* are *Ajlafs* or converts from 'clean' occupational castes. Thus, one can discern three groups among Muslims: (1) those without any social disabilities, the *ashrafs*; (2) those equivalent to Hindu OBCs, the *ajlafs*, and (3) those equivalent to Hindu SCs, the *arzals* (GoI 2006: 192-193).

1.7: Muslim Artisans and Globalization

Globalization extends to all areas of the earth and all areas of life. It invades our inner world as never before. It defines our time today. It is at the centre of political discourse. It has become a catch word in the media. It hugely attracts the attention of the academicians in the same way as post modernism was fashionable in the 1980s. It has swept across all hitherto existing societies, developing as well as developed, transforming our social and economic relations and institutions in the 21st century. Globalization both as a description of widespread, epoch-defining developments and a prescription for action, has achieved a virtual hegemony and so is presented with an air of inevitability that disarms the imagination and prevents thought of action towards a systematic alternative towards another more just social and economic order (Petras & Veltmeyer 2001: 8).

The Indian economy has made remarkable progress in the last 50 years. Yet, for various reasons, Muslims in India have been unable to enjoy the fruits of development and so they continue to belong to the weaker sections of society. As a result of the ongoing trends of globalization and liberalization, the economic conditions of Muslims are expected to worsen since only highly competitive and skilled individuals and industries are expected to survive in such an economy. Therefore, there is an urgent need for the socio-economic upliftment of Indian Muslims (Mistry 2005: 408).

Growing communalism and globalization are making Muslim artisans and small entrepreneurs more vulnerable and pauperized. This is a well-known fact that wherever and whenever Muslim artisans, traders and entrepreneurs have achieved success in consolidating their economic base and started competing with non-Muslim communities, their economic base is deliberately demolished in frequently occurring

violence. Some of the incidences of violence are so severe that they may appropriately be referred as pogroms against Muslims. During 1960s, 1970s and 1980s this violence did frequently take place in cities like Jamshedpur, Meerut, Aligarh, Bhagalpur, Moradabad, Bhiwandi and Saharanpur, which are known centers of Muslim concentration in handloom industries. "A Parsi Police Commissioner is credited by the organiser, the newspaper of the R.S.S., with the following conclusion. A riot does not occur in a sleepy little village of U.P. where all suffer equally or in a tribal village of Madhya Pradesh where all live safely in their poverty. It occurs in Moradabad, where the metal workers have built a good industry or Aligarh where lock makers have made good or in Bhiwandi where power loom rivalries are poisonous. It occurs in Ahmadabad and Hyderabad and Jamshedpur where there are jobs to get, contract to secure, houses and shops to capture, and it occurs in Agra and Firozabad and in all other towns where economic rivalries are serious and have to be covered up with the cloak of communalism." To demolish economic the economic base of emerging Muslim traders and entrepreneurs appears to be the cause of many organised violence against Muslims. The case of Gujarat pogrom is the best example. Gujarat pogrom was not organised only for looting property of Muslims, raping their women and killing them in mass but also for their systematic economic boycott. Chelias and ghanchis, which have emerged recently as enterprising Muslim communities, were target of large scale violence. All *dhabas* of Chelias on National Highway No.8 and their hotels in Ahmadabad were razed to the ground. This was also the case with the lives and property of other enterprising Muslims.

Globalization is another factor which is damaging the economic base of Indian Muslims. It is a process of making the poor, poorer and the rich richer. It increases the socio-economic gap between poor and rich communities. Therefore, as we have seen

earlier, Muslims are becoming poorer and backward compared to Hindus. Many weavers of Banaras and Eastern Uttar Pradesh have been forced to leave their occupations and migrate to different parts of the country in search of employment. This has happened because of the declining weaving industry due to globalization (Waheed 2006: 27-29).

Globalization has impacted in almost all conceivable walks of life including the lac industry of Hyderabad where majority of the workers are Muslims. Earlier, *gota* (tiny semi-precious stone) used to import from Australia. In recent past, it is being substituted by Chinese import of *gota* which is cheaper than the Australian *gota*. However, Chinese *gota* is less durable, inferior in its finished product and based on the principle of use and throw. It has impacted in the earnings of lac bangle makers. As a result lac bangle maker's livelihood has become more vulnerable than ever before. Simultaneously, their health status has been getting adversely affected due to hazardous working conditions. There are some problems areas of Hyderabad lac bangle industry.

1. No technological and research work is being done either by government agencies or by private agencies to bring about any improvement in their conditions.
2. Being illiterate these people do not have marketing skills.
3. Most of the manufacturers have no vision of export market.
4. These people are still making age old patterns and designs while in the consumer oriented culture of today people want fashionable and new looks.
5. Change in the designs and patterns have been very slow.
6. Being poor, they cannot afford innovation and risk.

7. To get loans from banks and other financial institutions is next to impossible for these people.

Poor illiterate Muslims workers are struggling hard to earn their livelihood and at many places they have been displaced of their works due to decline in lac bangle industry because of global conditions. Poor artisans' health, housing and sanitary conditions are pathetic and they still occupy lowest social status. A detailed discussion will be provided in chapter 4.

Similarly lock industry of Aligarh which is under severe threat from Chinese lock. No artisan and small scale entrepreneur including Muslims are in a position to compete with products of other countries in the market. The famous lock industry of Aligarh, encompassing nearly one and half century of long history, is struggling hard to compete with international players in the era of today's globalization. Small scale sector of India contributes 33% of India's export, but Aligarh lock industry cuts a sorry figure in exporting their products range. Even in local market also, 6 to 7% of locks are coming from China, which is a serious concern for Aligarh Lock Industries. There are some problem areas of Aligarh lock industry.

1. **Lack of technological up gradation to produce locks for the global market:** Owing to conservative techniques of lock preparation and the unaffordable rate of higher technology lead the lock industry to cut a sorry figure in the international market. Owing to this technological barrier, the Aligarh lock industry still focuses on lever locks, which is having less global demand.
2. **Poor Infrastructure:** To become a globally competitive manufacturing hub, the lock industry needs steady supply of electricity at an economic rate, which is missing in Aligarh.

3. **Corruption:** Corruption in the areas of labour, sales tax, electricity and pollution have endangered this industry.
4. **Inconsistent Government policy and Unprofessional Implementation:** Aligarh was declared once as the *Tala Nagri* by the Chief Minister to make available plots for industrial purpose at low rates but later the government, from a different ruling party, sold the plots at a very high rate as if it were real estate business. Even the National Small Scale Industries Corporation, which was established with a view to promote the business of locks in Aligarh, did not add too much value toward this industry's development.
5. **Inappropriate market development plan:** As a manufacturing hub of 115 years, very less effort was made to increase the awareness of the Aligarh lock industry globally. Neither the government nor the industrialist has generated any systematic brand image development program. Apart from its innovative product development according to the consumer's needs, efficient distribution management to make the product available to the consumer needs serious attention.
6. **Non-availability of cheap Finance:** High-end technology for innovative products, market development for global awareness needs money. This small-scale industry does not have adequate money or source of money with less interest rate to meet this need.

Apart from this low level of research and development, poor adaptability in changing situations, non-availability of technologically trained human resource, less concern on production cost, lack of access to technological information are the other reasons for dismal performance of Aligarh Lock Industry (Saha 2006: 217-218).

Aligarh is on the verge of losing its tag of city of locks as several other cities have started manufacturing them. In addition, with several multinational firms entering this field, the lock industry in Aligarh is close to winding up. During the last 10 years this industry faced a sudden downfall and the present turnover is merely Rs 2 crore. The reason is obvious: Lack of facilities and help from the government. The Aligarh lock industries are still lacking modernization in lock technology and are reeling under incorrect policies of the government, heavy power shortage and a complex tax system of the Uttar Pradesh government.

More so the business of locks in Aligarh, which had a turnover of Rs 850 crore and was exporting locks worth Rs 450 crore, is now losing its space in both foreign and Indian markets. From previously capturing 90% of the Indian markets, Aligarh now owns less than 50%. The exports, too, have been reduced to Rs 250 crore.

Vijay Bajaj, President of All India Lock Manufacturers Association and owner of Bajaj Locks, said: “The lock industry in Aligarh has suffered a setback owing to the liberalisation policy of the government and the entry of multinational companies. Moreover, in Aligarh, the lock industry is still lacking in modernization and automation and it is still a labour-oriented industry” (HT Correspondent 2010a: 02).

Akhil Bharatiya Lock Manufacturing organization leader and Nervy Locks manufacturer Zafar Alam holds the government related sectors responsible for the pessimist out look to the irregular water supply and power cuts for long durations leading to the downfall of the industry. Zafar Alam states that the innumerable plans declared by the government have emerged as a googly. In May 1986, National Small Scale Industries Corporation was established with a view to promote the business of locks in Aligarh. Ironically it has proved not only to be a failure but also white elephant for the government (Jain 2003).

According to exporter Dhanjeet Wadra, “The lock industry is facing a down turn due to non-cooperation of the government agencies and the paucity of funds. If the government does not pay any heed to the plight of this business, it will soon become history” (Saxena 2011: 02).

It has been observed that some of the lock factories have been converted into hardware factories. According to the industry department of the Aligarh Muslim University, there are 5,000 lock factories in Aligarh. In these factories, locks are manufactured based on lever technology while in China and Taiwan, locks are manufactured using pin cylinder technology, which is cheaper and stronger.

According to Pramod Agarwal, industrialist and owner of Indian Die-casting, another factor for the setback of the lock industry was that they were running on self-finance basis. Owing to paucity of funds, Aligarh lock units can not adopt modern methods of production (HT Correspondent 2010a: 02).

As a result, its exports are almost nil. The small industrialists associated with the lock industry in Aligarh are finding it hard to make a living. The industry, which has always provided secure guarantee, now finds itself on the edifice of insecurity (Jain 2003). Therefore, future of artisans and small scale industry appear to be bleak. If adequate measures are not taken by the government to protect interest of artisans and handicrafts, rich heritage of Indian crafts would not merely be lost but also millions of skilled workers and small entrepreneurs be reduced to the level of casual workers (Waheed 2006: 29).

During the developing economic and social crisis in the world since the collapse of the Soviet Union and some other socialist countries, the fund-bank duo have been loudly proclaiming that their prescriptions of globalization are a panacea for the world’s economic evils. But the fact is that the experience of globalization in

the last one decade and a half has been in sharp contrast to the rosy picture the fund-bank had painted. Instead of bringing the third world countries to a level where they are able to compete in the world market, the system has pushed up unemployment there, converting them into havens of excessively cheap labour, including child labour. Moreover, neo-liberalism has truly destroyed civil society in many countries. It is hardly surprising, then, that the gap between the rich and the poor has widened as time progressed. In the early 1970s the gap between the incomes earned by the richest 20% and the poorest 20% stood at a factor of approximately 30. By 2001, this factor had increased to 74. There has of course been a phenomenal economic growth, and this has increased the number of millionaires and billionaires. But the percentage of poor people has also risen (Mollah 2008).

But of course the world or more specifically, the global economy is not flat, it is highly uneven. This anecdote captures in a nutshell the widespread insecurity that unevenness creates. On the one hand the new economy has created unprecedented opportunities for wealth creation, while on the other hand its uneven nature threatens established livelihood (Webster, Lambert & Bezuidenhout 2008: 01). Overall, globalization has indeed exacerbated inequality and the social dimension of globalization having profound effects on economic welfare (Dreher, Gaston & Martens 2008: 158).

1.8: Conceptual Framework

1.8.1: Meaning of Deprivation

Deprivation means the state of being deprived; privation; loss; want; bereavement or taking away. In other words deprivation means the act of depriving,

dispossessing, or bereaving; the act of deposing or divesting of some dignity (<http://thinkexist.com/dictionary/meaning/deprivation/>).

There is no single generally agreed definition of deprivation. Deprivation is a concept that overlaps, but is not synonymous with poverty. Absolute poverty can be defined as the absence of the minimum resources for physical survival, whereas relative poverty relates this to the standards of living of a particular society at a specific time. The different concepts of deprivation include the following:

Material deprivation, which reflects the access people have to material goods and resources. Access to these goods and resources enables people “to play the roles, participate in relationships and follow the customary behaviour which is expected of them by virtue of their membership in society” (as described by Townsend). Social deprivation has been separately distinguished as relating to people’s roles and relationships, membership and social contacts in society. Multiple deprivations relates to the occurrence of several forms of deprivation concurrently, such as low income, poor housing, and unemployment. This can be particularly stressful for families.

Social exclusion is a related topic which refers to the lack of means to join in social, cultural and political life (http://www.show.scot.nhs.uk/Publications/ISD/Deprivation_and_health/background.HTM). Social deprivation is the reduction or prevention of culturally normal interaction between an individual and the rest of society. This social deprivation is included in a broad network of correlated factors that contribute to social exclusion these factors include low socio-economic status, poor education and poverty.

The term ‘social deprivation’ is slightly ambiguous and lacks a concrete definition. That being said, there are several important aspects that are consistently found within research on the subject. With social deprivation one may have limited

access to the social world due to factors such as low socio-economic status or poor education. The socially deprived may experience “a deprivation of basic capabilities due to a lack of freedom, rather than merely low income.” This lack of freedoms may include reduced opportunity, political voice, or dignity (http://en.wikipedia.org/wiki/social_deprivation).

1.8.2: Relative Deprivation

Relative deprivation first coined by Sam Stouffer and his associates in their wartime study *The American Soldier* (1949). Relative deprivation was rigorously formulated by W. G. Runciman in 1966. Its use in criminology was not until the 1980s by theorists such as S. Stack, John Braithwaite and particularly the left realists for whom it is a key concept. Its attraction as an explanatory variable in the post-war period is because of the rise of crime in the majority of industrial societies despite the increase in living standards. That is, where material deprivation in an absolute sense declined and the old equation of the more poverty the more crime was clearly falsified.

Relative Deprivation occurs where individuals or groups subjectively perceive themselves as unfairly disadvantaged over others perceived as having similar attributes and deserving similar rewards (their reference groups). It is in contrast with absolute deprivation, where biological health is impaired or where relative levels of wealth are compared based on objective differences although it is often confused with the latter. Subjective experiences of deprivation are essential and, indeed, relative deprivation is more likely when the differences between two group narrows so that comparisons can be easily made than where there are caste-like differences. The discontent arising from relative deprivation has been used to explain radical politics

(whether of the left or the right), messianic religions, the rise of social movements, industrial disputes and the whole plethora of crime and deviance.

The usual distinction made is that religious fervour or demands for political change are a collective response to relative deprivation whereas crime is an individualistic response. But this is certainly not true of many crimes for example, smuggling, poaching or terrorism which have a collective nature and a communal base and does not even allow for gang delinquency which is clearly a collective response. The connection is, therefore, largely under-theorised a reflection of the separate development of the concept within the seemingly discrete disciplines of sociology of religion, political sociology and criminology.

The use of relative deprivation in criminology is often conflated with Merton's anomie theory of crime and deviance and its development by Cloward and Ohlin, and there are discernible, although largely unexplored, parallels. Anomie theory involves a disparity between culturally induced aspirations (e.g. success in terms of the American Dream) and the opportunities to realise them. The parallel is clear: this is a subjective process wherein discontent is transmuted into crime. Furthermore, Merton in his classic 1938 article, 'Social Structure and Anomie', clearly understands the relative nature of discontent explicitly criticising theories which link absolute deprivation to crime by pointing to poor countries with low crime rates in contrast to the wealthy United States with a comparatively high rate. But there are clear differences in particular Mertonian anomie involves an inability to realize culturally induced notions of success. It does not involve comparisons between groups but individuals measuring themselves against a general goal. The fact that Merton, the major theorist of reference groups, did not fuse this with his theory of anomie is, as Runciman notes, very strange but probably reflects the particular American concern

with 'winners' and 'losers' and the individualism of that culture. The empirical implications of this difference in emphasis are, however, significant: anomie theory would naturally predict the vast majority of crime to occur at the bottom of society amongst the 'losers' but relative deprivation theory does not necessarily have this overwhelming class focus. For discontent can be felt anywhere in the class structure where people perceive their rewards as unfair compared to those with similar attributes. Thus crime would be more widespread although it would be conceded that discontent would be greatest amongst the socially excluded.

The future integration of anomie and relative deprivation theory offers great promise in that relative deprivation offers a much more widespread notion of discontent and its emphasis on subjectivity ensures against the tendency within anomie theory of merely measuring objective differences in equality (so called 'strain' theory) whereas anomie theory, on its part, offers a wider structural perspective in terms of the crucial role of differential opportunity structures and firmly locates the dynamic of deprivation within capitalist society as a whole (www.malcolmread.co.uk/JockYoung/relative.htm).

1.8.3: Poverty, Health, Education and Development

Poverty is a state of deprivation. In absolute terms it reflects the inability of an individual to satisfy certain basic minimum needs for a sustained healthy and a reasonably productive living. The proportion of population not able to attain the specified level of expenditure is then segregated as poor. Poverty is hunger. Poverty is lack of shelter. Poverty is being sick and not being able to see a doctor. Poverty is not being able to school and not knowing how to read.

The relationship between health and poverty or health and development is complex multifaceted and multidirectional. Poverty in its various dimensions could be a manifestation, as well as a determinant of an individual's health. In its most basic form as a state of food deprivation and nutritional inadequacy poverty has a direct bearing on the morbidity and longevity of people. How does health relate to development? The first point is that the enhancement of health is a crucial part of development. Second, given other things good health and economic prosperity tend to support each other. Better health, also contributes directly to economic growth as it reduces production losses on account of illness of workers or, potentially, also in terms of higher work productivity for healthy workers.

Improvements in educational attainments have invariably been accompanied by improvement in health and longevity of the population and in their economic well-being. Educated people are likely to be more productive and hence better-off. They are also likely to contribute more to a country's economic growth. Lack of education robs an individual of a full life. It also robs society of a foundation for sustainable development because education is critical to improving health, nutrition and productivity. Income poverty may pull children from out of the school system, thus denying them the opportunity of participating in school education, even at the basic level, as evidenced in the third world country situations. It is a known fact that illiteracy, one of the key factors contributing to poverty is a fall out of the poor participation of children in elementary education.

Some of the main issues of human deprivation are illiteracy, epidemics and the lack of health services or safe water, hunger. Improving health outcomes not only improves well-being but also increases income earning potential. Increasing education not only improves well-being-it also leads to better health outcomes and to higher

incomes. Health, along with education, is seen as one of the key ultimate goals of development and increasingly seen as a dimension of poverty in its own right (Sarvalingam & Sivakumar 2004).

1.8.4: Theory of Relative Deprivation

Many social scientists have treated 'relative deprivation' as the major factor leading to collective behavior in a social movement. The theory of 'relative deprivation' has been developed on the basis of an individual's or group's attitude and behavior (feeling of deprivation) to inequality in a system. In the development of this theory there are two lines of inequality that is social mobility and social conflict. The former is developed by Robert K. Merton and Alice Kitt and W. C. Runciman on the basis of social mobility, and the latter is developed by Karl Marx and D. F. Aberle. Although, Samuel A. Stouffer (in his study of, *The American Soldier: Adjustment during Army Life*), first used the notion of 'relative deprivation', R. K. Merton and Alice Kitt systematically developed the concept of 'relative deprivation' in relation to reference group theory. They applied the concept in order to analyse social mobility. R. K. Merton and Alice Kitt point out that the relative deprivation is a special case of comparison of referent group behavior in a society. It is a more general part of the individual's social environment in which individual or group set a normative standard of comparison. It is with this normative standard that a group compares their position with other group in a system. Following R. K. Merton and Alice Kitt's argument W. C. Runciman developed the concept in relation to reference and problems of inequalities and social justice. In this approach, relative deprivation is made the basis of a study of the structural conditions and motivational forces, which give rise to a

movement. Thus, it defines social movement a mobilization effort as occurring through emulation and positive reference group behavior.

As against this approach, Karl Marx and D. F. Aberle developed the concept of relative deprivation emphasizing the element of conflict. Karl Marx and Engels recognized that dissatisfaction with the *status quo* cannot be determined by absolute conditions but by relative expectations. D. F. Aberle defining relative deprivation as a negative discrepancy between legitimate expectations and actuality treated it as the core of motivational force for initiating a movement by relatively deprived group. He analysed relative deprivations in terms of material possession, status, behaviours and worth.

T. R. Gurr introduced several classifications in the concept of relative deprivation. He considered relative deprivation not only in terms of expectations but in relation to perceived capabilities. He defined relative deprivation as a group between expectations and perceived capabilities involving three general sets of values that is economic conditions, political powers and social status. The gap according to him (T. R. Gurr) may be caused due to three conditions.

- a) Detrimental Deprivation: Expectations remain stable but capabilities decline.
- b) Progressive Deprivation: Expectations rise but capabilities decline, and
- c) Aspirational Deprivation: Expectations rise while capabilities remain the same.

However, only this condition of relative deprivation does not necessarily provide the adequate condition for raising social movement. The Structural conditions of relative deprivation provide only the necessary conditions. Sufficient conditions are provided by the perception of a situation and by the estimate of capabilities by certain leader that they can do something to cure the situation.

In analyzing the condition of the deprivation one should identify the source of deprivation also. There are various sources of deprivation in all systems resulting to a feeling of 'relative' or 'absolute' deprivation among a section of people. But according to T. K. Oommen, the most important source of deprivation, which may lead to movement, is the group's distance (both physical and mental) from the centre of the system. In so far as they occupy peripheral position in the system, they may feel the deprivation in terms of wealth, power or privilege or all of them. In this condition the particular movement is likely to be an effort on the part of the group to lessen their deprivation. Therefore, social movements are perhaps the main instruments through which the deprived categories demonstrate their power. They create organization by uniting with an ideology to challenge the evils and redress grievances. However, the sources of deprivation may not be necessarily the result of their absolute condition and their material condition.

According to M. S. A. Rao, the main problem of the relative deprivation theory is that in considering areas of deprivation these theories hardly include religion. Therefore, in order to understand the cause of the present Sanamahi movement among the Meities it is necessary to note that deprivation in the religious sphere are as important as those in the sphere of economics, education and politics (http://en.wikibooks.org/wiki/Introduction_to_Sociology/Social_Movements).

Abusaleh Shariff used the concept of relative deprivation in his paper '*Relative Economic and Social Deprivation of Indian Muslims*' to show the relative position of Muslims as a religious category compared with other exclusive caste and religious categories in India. Muslims are about as marginalized as are the Scheduled Castes and Scheduled Tribes. Some 50% of the Scheduled Caste and Scheduled Tribe population are below the poverty line. The corresponding figure for the Muslims is

43%, while that for Hindus excluding the Scheduled Castes and Scheduled Tribes is 32%. On an average, the per capita income of Muslims is 11% less than that of the national average. While one-fifth of Hindus living in rural areas own five acres of land or more, the corresponding figure for rural Muslims is one-tenth. The work participation rate among the Muslims is also the least, both for males and females, suggesting a relatively higher unemployment rate as compared to other communities defined by religion. Access to selected basic needs for Muslims as well as Scheduled Castes and Scheduled Tribes is also below the national average.

The Scheduled Castes and the Scheduled Tribes are the least literate communities in India, Shariff states, followed by the Muslims. Only about 40% of the Scheduled Castes and Scheduled Tribes and 50% of Muslims are literate, compared to the all-India average of about 54%. The corresponding figure for the Hindus, excluding the SC and the ST is 60%. School enrolment rates among the Muslims, SC and ST are around 62%, as compared with about 72% of India as a whole and 77% for Hindus other than SC and ST (Shariff 1998: 16-34).

In this background, the researcher has used the concept of deprivation in similar way used by Abusaleh Shariff in the present study. This should be understood within the framework of contemporary theories of low socio-economic status of Muslims that religion is an important factor for relative deprivation. Many low caste people have converted into Islam in India due to variety of reasons. However, despite conversion their relative deprivation continues.

CHAPTER 2

REVIEW OF LITERATURE

The existing literature on Muslim social, economic, health and educational issues is also fairly limited in terms of scope as well as quality. Available literature on Muslims has been classified as follows:

2.1: Social Deprivation and Muslims

2.2: Economic Deprivation and Muslims

2.3: Educational Deprivation and Muslims

2.4: Health Deprivation and Muslims

2.1: Social Deprivation and Muslims

In his article ‘Identity and Social Exclusion-Inclusion: A Muslim Perspective’, Asghar Ali Engineer, had pointed out the problems associated with minority communities especially Muslims. He stated that in multi-religious, multi-cultural democracies problem of identity and social exclusion-inclusion become extremely important. Under authoritarian societies due to suppression problem of exclusion remains hidden and does not surface until it is gravely aggravated. But a democratic society, being open and based on rights, question of identity and social exclusion and inclusion becomes very important and even determines its very dynamics. A vibrant democratic society always remains sensitive to the question of exclusion of any section of society.

Several factors play their role for social exclusion. A caste hierarchy can account for neglect of those at the bottom; a class society may ignore those who belong to lower classes. A multi-religious society may work against those belonging

to religious minorities and multi-ethnic or multi-cultural societies may marginalize ethnicities which do not constitute core culture or ethnicity. He argued that, in India Christians are a small minority whereas Muslims are a very large minority and hence their exclusion from social, cultural, economic and political processes poses much greater problems. Muslims were very backward, falling behind Dalits, who at least benefited to some extent from reservation policy; Muslims could not even avail of reservation. They did avail of reservation in educational institution in some southern states like Tamil Nadu, Kerala and Karnataka and that is why educational status of Muslims in these states is far better than that of Muslims in north.

He has further argued that, it is because of this exclusion of certain castes and communities that identity becomes such an important player in democratic politics. Identities can play constructive and creative as well destructive role in democratic society (Engineer 2007).

In this paper Malika B. Mistry (2005) presents a demographic and socio-economic profile of the Muslims in India, who form the largest minority in the country. At 120 million strong, Muslims constitute 12% of the population of India. Malika tracing the origin and ethnicity of Muslims in India, the findings suggest that most Indian Muslims are ethnically Indian since they are the descendents of the early converts to Islam. Many Indians who belonged to the lower castes embraced Islam for its egalitarianism which was practiced by the local Sufi saints. The paper provides a demographic history of Indian Muslims, including the growth and distribution of the Muslim population across Indian states over the past century. Comparative fertility and mortality rates are presented for various religious communities to explain the differential growth of the Muslim population. The relative backwardness of the Muslim community, and particularly of Muslim women, is noted as a factor in the

comparatively high fertility rates observed among the Muslim population. The paper also reviews the contribution of Muslims to the politics, arts and culture of India, and then goes on to examine the problem of communalism and communal violence that has characterized the Indian political scene. The paper concludes with arguments in favour of ensuring justice and human rights for Muslims, emphasizing the importance of non-governmental organizations (NGOs) and the positive role they could play in enhancing the condition of the Muslim community in India (Mistry 2005: 399-422).

Rajeev Bhargava divided this Paper into three sections. In the first section he provides a brief historical overview of Hindu-Muslim relations in India and of the condition of Indian Muslims today. He concludes by claiming that Indian Muslims are marginalized minorities who have been persistently underrepresented in political institutions, particularly in the Indian Parliament. This section is important for those who are less informed about these issues-and he assumes that most readers fall in this category. In the second section, he examines the case for political representation for Muslims. This was a much debated issue in pre-independent India. It was debated with subtlety and in considerable detail in the Constituent Assembly debates on the Indian constitution. However, with the partition of the country and the formation of the separate state of Pakistan, all debate on the political representation of Muslims ceased. He examines the merits and demerits of the case for the political representation of Indian Muslims. He also attempts a brief explanation of why this issue has virtually disappeared from the public arena in India. He concludes in the section that although political representation of Muslims qua Muslims is desirable, it is still unfeasible in the prevailing situation in India. In other words, he would support the recommendation to the Indian State that political rights not to be granted to any religious community. If political theory was to remain a handmaiden of state policy,

then the matter ends right here. However, since he believe that political theory must think for the long run and design just institutions and policies for the future, and since, there is, he claim, no principled objection to the political representation of Muslims, in the third and final section he briefly outline which of the several electoral mechanisms are best suited to ensure fair political representation for Muslims in the future. Bhargava vision is that, the principle of fair political representation for Indian Muslims is best fulfilled by a complex mechanism consisting of preferential voting in multi-member constituencies with intra-party quotas in proportion to the overall population of Muslims in the country (Bhargava 2007).

In his paper 'Indian Muslims: Political Leadership and Ideology', Irfan Engineer said that Islam has been a significant presence in India for longer than a millennium. According to the latest census, carried out in 2001, Muslims were the largest minority in India: 13.4% of the population and numbering close to 140 million. It is estimated that there are now 150 million Muslims in India. Muslim populations are significant in almost all geographical quarters, in many rural areas, and in all the principal metropolitan areas of India, including all the principal locations of rapid economic growth. However, Muslims in India wonder about their future role and security in the Indian culture and polity. Their detractors raise pointed questions about their loyalty and the authentically Indian character of Indian Islam. Secular Indians of all religious identities worry about the future of Indian secularism, multiculturalism, and tolerance (Engineer 2008: 93-113).

Mondal (2000) in his paper 'Muslim Population in India: Some Demographic and Socio-economic Features', illustrated that India is a multi-ethnic, multi-cultural and multi-linguistic country. People belonging to many religious faiths live side by side. Muslims are one of them who constitute the largest minority of the country. This

paper attempts to present a demographic and socio-economic profile of the Muslims in India. Islam entered India in the 7th century A. D. It is difficult to find out the exact date of growth of Muslim population before beginning of the census operation in 1881. He advocated three major factors, i.e., immigration of Muslims from other countries, conversion of people belonging to other religious groups into the fold of Islam and finally the natural increase of this population have contributed to their growth. India is now having second largest Muslim population in the world. The social structure of the Indian Muslims reveals that only a small section of the present day Muslims are the descendants of their earlier immigrants, while majority of their population are descendants of local converts or tile mixture of both the groups (Mondal 2000: 91-107).

Engineer (1985) in the 'Indian Muslims' highlighted that Muslims' problem began with the post-mutiny period by the British with the projection of ruling class conflicts as the masses conflicts, which brought about sharp differences and discrimination between the two major communities of India that is Hindus and Muslim. The Muslim leadership is also responsible for the problem of Muslims in the country (Engineer 1985).

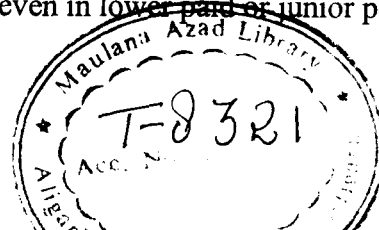
Waheed (2000) made a study on Muslim '*Banjaras*' in Baheri town. He explored the socio-historical heritage of Muslim *Banjaras*. He tried to establish a reciprocal connection between social structure and their economy. He also emphasized that social structure is not a 'thing' but a 'process' and social structure and economy are the dynamic entity. He used the case study method. Cases were constructed either with the help of life history documents or by making genealogical charts, personal interviewees, sharing experiences with individuals of the t community. Systematic random sampling method has been used. About 5% samples

were taken through interview schedule. He found that most of the *Banjaras* were illiterate. Marriage was thought to be most essential for each and every individual. They were suppliers and traders of food grains, over all social structure remained the same among the *Banjaras*. Economic changes brought about transformation in many of their social practices and institutions. Out of 109 households 50 household were found complex and joint family, which is still considered most ideal and feasible for business growth. Economic changes led to acquire modern education (Waheed 2000).

2.2: Economic Deprivation and Muslims

Omar Khalidi's book titled *Muslims in the Indian Economy* (2006), providing statistics to back his point, Khalidi argues that while in recent years a few Muslims have undoubtedly witnessed some degree of improvement in their economic conditions, the majority of Muslims still remain mired in poverty. In fact, many Muslims have also witnessed deterioration in their living conditions.

Given the fact that bureaucrats charged with the responsibility of administering various governmental development schemes exercise a powerful influence at both the policy-making as well as implementation level, it is crucial Khalidi suggests examining the number of Muslim government servants in key posts. Since bureaucratic indifference or hostility to Muslims is a key factor in explaining Muslim 'backwardness' and the low levels of government spending and investment in Muslim localities, it appears that a greater representation of Muslims in the government bureaucracy will help address the problem of Muslim marginalization. Yet, as Khalidi points out, Muslims are far from being adequately or proportionately represented in the government jobs at all levels, even in lower paid or junior posts that do not require high educational qualifications.



Khalidi offers various reasons for the low level of Muslim representation in the civil services. These include the migration in the wake of the Partition in 1947, of a substantial number of middle-class Muslims to Pakistan, pervasive anti-Muslim discrimination as well as relative educational backwardness of Muslims. Discrimination against Muslims does not take place in theory, but there are subtle processes at work, a form of informal discrimination, that results in relatively a few Muslims being taken into the government services at various levels.

Muslims are associated with a number of handicrafts and related trades. Yet, they tend to be employed as workers, while the retailers and exporters belong to other communities. Khalidi provides the following statistics, quoting from a 1991 survey, that provide information about Muslim employment in various handicrafts in the state of Uttar Pradesh: art metal ware (76%), *zari*, gold thread / brocade and *zari* goods (89%), embroidery (87.5%), cotton rugs (67%), wood wares (72%). In several other states too Muslims are engaged in similar craftsmen activities. Yet, the state appears to have done little to help the Muslim artisan families and communities. There is a desperate need, therefore, for more active state intervention and help so that the economic conditions of these communities can be improved and the educational problems of their children addressed (Khalidi 2006).

Safdar Imam in his article 'The Untold Story of Meershikar Community' talks about as the Meershikar community; this community is perhaps condemned to die unnoticed. Meershikar means 'the chief of the hunters'. Meershikars relate themselves with Bairam Khan, the *Mughal* army head. Their traditional profession has come to an end when in post-independent India; the government banned the buying, selling and hunting of birds and animals. According to Imam this community is a victim of continuous social, economic and cultural deprivation. According to him by this date,

Meersshikar is on the margin of the social map of the Muslim community. Finally, in this paper Imam concludes by saying that how this community is struggling for survival and various kinds of crisis they undergo amidst the dual pressure of the state and community (Imam 2007: 132-139).

Neera Burra's book entitled *Born to Work: Child Labour in India* (1995) is based on first hand field investigations into the employment of child labour in five industries: Brassware, Gem polishing, Lock making, Pottery, and Glass manufacturing. Burra argues that child labour was to be found mainly in industry that was heavily dependent on traditional skills. Traditional occupation passes on from father to son, generation after generation, and if child labour was banned, the craft industry would die out. In most of the industries she studied, child labour was rampant even as adult employment was high. She has pointed out, employers prefer child labour because it is cheap than adult labour and because children, unlike adults cannot question the treatment meted out to them. Evidence indicates that the child's wage in any industry is a third to half of that of an adult for the same output, with the child working for as many, if not more hours than the adult. Neera Burra documents the hazards that these children face and argues that working from a young age leads to a shortened working life.

Burra has pointed out that full time work of children seriously jeopardized the chances of a child getting education. Evidence from the field suggested that even poor parents had a deep interest in educating their children. Education alone can provide mobility to the socially and economically disadvantaged sections. In all the industries that she studied, it was clear that the children of the master craftsman and the better-off artisans went to school regularly and spent perhaps a couple of hours a day learning the trade. It was the children of the lowest level of workers, the

underemployed or the unemployed, who did not attend school and constituted the bulk of the child labour force. By and large, such children belonged to the scheduled castes, lower castes, or the Muslim community. These groups represented a combination of economic and social disadvantages.

In addition, she examines the strategy of different groups who have successfully worked against child labour. She argues that child labour can only be reduced when civil society and the state work together to get children out of work and into school (Burra 1995).

Abusaleh Shariff, in his paper titled 'Relative Economic and Social Deprivation of Indian Muslims' argue that Muslims are about as organised as are the Scheduled Castes and Scheduled Tribes. Some 50% of the Scheduled Caste and Scheduled Tribe population are below the poverty line. The corresponding figure for the Muslims is 43%, while that for Hindus excluding the Scheduled Castes and Scheduled Tribes is 32%. On an average, the per capita income of Muslims is 11% less than that of the national average. While one-fifth of Hindus living in rural areas own five acres of land or more, the corresponding figure for rural Muslims is one-tenth. The work participation rate among the Muslims is also the least, both for males and females, suggesting a relatively higher unemployment rate as compared to other communities defined by religion. Access to selected basic needs for Muslims as well as Scheduled Castes and Scheduled Tribes is also below the national average.

The Scheduled Castes and the Scheduled Tribes are the least literate communities in India, Shariff states, followed by the Muslims. Only about 40% of the Scheduled Castes and Scheduled Tribes and 50% of Muslims are literate, compared to the all-India average of about 54%. The corresponding figure for the Hindus, excluding the SC and the ST is 60%. School enrolment rates among the Muslims, SC

and ST are around 62%, as compared with about 72% of India as a whole and 77% for Hindus other than SC and ST (Shariff 1998: 16-34).

Neera Burra has studied the Lock industry of Aligarh and estimated that nearly 7,000 to 10,000 children below the age of 14 years work in this industry for more than 12 hours, inhaling metal dust and emery powder and earn only Rs.5-10 per day. These children generally work on hand processes, electroplating, polishing pieces on buffing machines, in spray painting units, and in the assembling and packing of locks. All these processes are dangerous and hazardous. Children often met with accidents and lose their hands and fingers in hand processes. Inhalation of chemical fumes in buffing and polishing process also affects badly the health of these child workers. The lock industry is generally based on cottage centers situated in homes where there is no check on working conditions, hours of work or wages. Children generally work till late night. The wages are uniform and the payment is made on piece rate basis. Generally children earn Rs.15 a day in polishing for 12-15 hours a day. According to workers a child earns on an average Rs.50 a month after an initial period of apprenticeship. After a few years he starts earning Rs.125-150 per month for 9 hours work a day. There were no medical facilities provided to these children (Burra 1987: 1117-1121).

M. Akbar (1990) in his study of 'Entrepreneurship among Muslims of Moradabad' found that the Muslim entrepreneurs were very recently predominated in brass industry. Presently, Muslim artisans and trading groups started emerging as entrepreneurs and exporters. Through the mobility of artisans and small entrepreneurs is not considerable due to lack of savings and reinvestment among them, yet some of them have become exporters. Majority of the Muslim entrepreneurs belong to three social groups, i.e. *Ansaris*, *Saifis* and *Pathan*. The former two are occupational groups

whereas the later one belongs to the Muslim upper class. Among Muslims *Shamsi* is the predominant and traditional trading *bradari* (sub-group) they represent less than 3% of the total Muslim population in the town, yet most of them are either exporters by themselves or employ their own *bradari* (sub-group) persons in their business units. They are the most important single community in the town having largest assets and turnover in the brass industry (Akbar 1990).

Rammanohar Reddy (2003) found that the Muslims are more deprived than Hindus. He cited the NSSO Report, Which is based on a survey in 1999-2000 to portrait that the Muslims suffer greater economic deprivation than Hindus in India, especially in urban India (www.countercurrents.org/comm_reddy_070803.htm).

Sabiha Hussain (1990) in his work on 'Modernisation among Muslim Women in India: A Case Study of Darbhanga Town in North Bihar' indicates that Muslims rank among the most marginalized communities in the state. Hussain attributes this, in large measure, to the pre-conversion caste/class background of the vast majority of non-*ashraf* Muslims in the state, being mainly converts from the so-called 'low' caste Hindus. She also sees pre-Islamic customs, conservative interpretations of Islam and various economic and political factors as contributing to Muslim marginalization. Hussain writes that in the wake of the Partition of India many *ashraf* elites from Bihar migrated to Pakistan. Hence, the Muslim middle-class, which could have played a key role in promoting education in the community, was greatly reduced.

Turning to modern education among Muslim girls in Darbhanga town, Hussain notes that there is growing enthusiasm for such education, particularly among the economically more prosperous families. For such families, modern education for girls is seen in consonance with their understanding of Islam, enabling girls to be better Muslims and to distinguish between 'right' and 'wrong'. Support for girls'

higher education is more evident among the younger generation respondents, an increasing number of whom see such education not only as important for girls to be better housewives but also to enable them to be economically empowered by taking up employment outside the home, usually as teachers.

Despite this growing enthusiasm for girls' higher education among the Muslims of Darbhanga, the study notes an alarmingly high drop-out rate of girls after secondary school. This is due to several factors, including poverty, lack of separate girls' schools, early marriage and community disapproval. Another major difficulty is the problem of finding appropriate husbands for highly educated Muslim girls. This is because relatively a few Muslim boys go in for higher education because of poverty and the perception of discrimination in government employment, forcing many Muslim boys to discontinue their education and take to some sort of private employment or self-employment in order to augment the family's meager earnings. Considerable opposition to co-education, fearing this might lead girls astray, force many families to withdraw their girls from education after completing high school. To add to this is the fear of girls' safety, especially if colleges are located far from their homes. Only 12.5% of the respondents interviewed in this study are not opposed to their daughters studying in co-educational institutions (Hussain 1990).

2.3: Educational Deprivation and Muslims

In 'The state of the world's children', UNICEF stated that education is considering the single most vital element in combating poverty, empowering women, promoting human rights and democracy, protecting the environment, controlling population growth as well as safeguarding children from exploitative and hazardous labour and sexual exploitation. Reviews the historical context in which the right to

education has been repeatedly affirmed and identifies the elements necessary to the success of educational policies. It demonstrates that education is a multilinked variable in a country's statistical profile, and presents basic indicators for 193 countries, including nutritional status, health status, educational levels, demographic, economic indicators, the status of women and the rate of progress on major indicators since 1960. It includes example of initiatives that meet the children's right to education at the international, regional, national and local levels (UNICEF 1999: 131).

Mondal (1997) did a masterly exposition of the state of education among the Muslims of Bengal. The work is based on the extensive empirical study of education among Muslims of six villages in three different eco-cultural zones of West Bengal. Particular emphasis is given to education and problems of drop out, women education, religious education and constraints of educational growth (Mondal 1997).

Mushirul Hasan (2003) said that educational backwardness among the Muslims is the product of poverty and neglect by the state. Due to structural location in the economy and the perception of discrimination few Muslims can afford or aspire for the higher education. He stresses the need for affirmative action (Hasan 2003).

Begum (1998) has paying attention on rural Bengali Muslim attitudes to Muslim women's education. Muslims account for more than 20% of the population of West Bengal and along with the Scheduled Castes they are the least educated community in the state. In 1991, the she writes, only 25.9% of the Bengali-speaking Muslims of the state were literate, while the state literacy rate was 47.15%. The literacy rate of Muslim women is awfully low, owing, among other factors, to widespread poverty, the practice of women's seclusion and negative attitude towards their education.

Begum has observed Muslim girls' education in two villages in the state, one in the Burdwan district and the other in the Howrah district. Many women in the villages who are officially described as 'literate' actually only know how to write their names. Some of them had been to primary school, but very few had gone on to secondary school and beyond. Muslim villagers generally perceive that modern education for girls' is not an economic asset, since they believe that the proper place for women is the home. The lack of all-girls' schools and the poor quality of teaching and infrastructural facilities in state schools are also major factors for the distinct lack of enthusiasm for girls' education.

The drop-out rate of Muslim girls from primary schools onwards is very high as after a certain age, girls are withdrawn by their parents from the schools to help in the household tasks. Yet, she notes, a growing number of young Muslims, males as well as females, feel that girls' education is important for the overall development of the community. The enthusiasm for modern education for girls is more evident among the economically better-off families, several of whom send their own daughters to school. If the state or Muslim organizations were to establish separate girls' schools, the author believes, many more Muslim families would be willing to educate their daughters.

On the other hand, the study finds that many Muslim families are in favour of religious education for girls. In the *maktabs* in the two villages a large proportion of the students are girls. More than 60% of the women in the villages had received or were receiving some sort of religious education from such institutions. Generally, this consists of basic Islamic knowledge, including the rules of prayer, ablutions and various supplications. Only 16% of these females could, however, read the Qur'an. Since the *maktabs* attract a sizeable number of Muslim girls, they could be

encouraged to include basic secular subjects as well. Finally, Begum suggests the need for reforms in the management of the *maktabs*, given that, as she says, attendance is very irregular and that they have a high drop-out rate, owing partly to the fact that education imparted therein is in Arabic and not in Bengali, the mother tongue of the villagers (Begum 1998).

Zoya Hasan and Ritu Menon (2005) look at the condition of Muslim women's education in five cities in India: Delhi, Aligarh, Hyderabad, Kolkata and Calicut (Kozhikode). They argue that given the poor condition of Muslim women's education there is a special need for the state to take a pro-active role in this regard in order to promote social justice and empowerment of Muslim women and to remove the barriers that systematically reinforce their marginalization. Quoting their own study (2001), conducted in 42 districts of India they argue that over 75% of Muslim women are illiterate. The situation in the northern states, especially in rural areas, is said to be particularly dismal. In rural North India 85% Muslim women are said to be illiterate. On the other hand, the situation in the south, especially in urban areas, was found to be considerably better, with 88% urban South Indian women said to be literate.

In India as a whole, the authors reveal, Muslim girls' school enrolment rates continue to be low: 40.6%, as compared to 63.2% in the case of 'upper' caste Hindus. In rural north India it is only 13.5%, in urban north India 23.1%, and in rural and urban south India, above 70%, which is above the all-India average for all girls. Only 16.1% of Muslim girls from poor families attend schools, while 70% of Muslim girls from economically better-off families do so, thus clearly suggesting that low levels of education of Muslim girls owes not to religion but to poverty. As many as 98% of Muslim girls are said to study in government or private schools and only 2% in *Madaris*, the majority being from poor families. Less than 17% of Muslim girls finish

eight years of schooling and less than 10% complete higher secondary education. In the north the corresponding figures are 4.5% and 4.75% respectively, compared to the national female average of 17.8% and 11.4% respectively. Only 1.5% rural Muslims, both boys and girls, and 4.8% urban Muslim children are enrolled in senior secondary schools. The average number of years that Muslim girls study is a dismal 2.7 years, as compared to 3.8 years in the case of Hindu girls. The number of years that a Muslim girl studies in North India is half that of her South Indian counterpart. In other words, on the whole, Muslim girls are characterized by a very high drop-out rate from the formal schooling system. Today, the authors argue, there is a growing enthusiasm among many Muslims for educating their daughters, although this is hindered by growing anxiety to preserve their cultural identity in the face of the *Hindutva* onslaught and what the authors term as a 'widely-shared lack of confidence in being employed by the government'.

In Delhi, the authors note a growing enthusiasm for modern education among many Muslim families, although this is generally thwarted by widespread poverty and the fear that well-educated girls might find it difficult to find suitable husbands because of the relative paucity of well-educated Muslim men. Another hurdle is the desperate shortage of Urdu schools, which many parents would prefer to send their girls to. There are only 15 Urdu-medium government primary schools in the city, and when students pass out from these schools they are faced with either being forced to enroll in Hindi-medium secondary schools or drop-out from the formal schooling system. The Delhi Government has not appointed a single Urdu teacher in over a decade, indicating its lack of interest in promoting Muslim education. There is only one government Urdu-medium primary school in New Delhi, although a large number of Muslims live in this part of the state as well. On the whole, Urdu schools in the

state suffer from shortage of funds, trained teachers, textbooks and inadequate infrastructure.

In Hyderabad, where Muslims form almost 40% of the population, the study found that 84% of Muslim women are illiterate. However, a growing number of girls from economically better-off families are now enrolling in English-medium schools and in colleges. Girls' education has witnessed a considerable degree of progress in recent years due to economic prosperity among some Muslim families because of remittances from relatives working in the Gulf, reservation for girls and for Muslims in professional colleges and government jobs, state aid to Urdu schools, and recognition of Urdu as the second official language of the state of Andhra Pradesh. A similar enthusiasm among some Muslims for girls' education was noted by the author in Calicut and Aligarh, although, for the same economic and social reasons mentioned above, the Muslim girls' continue to be characterized by a high drop-out rate from schools. In addition, it was also found that in recent years a number of Muslim-managed girls' schools that impart both modern as well as religious education have been set up, which make them more culturally relevant and acceptable to many Muslim families (Hasan & Menon: 2005).

Rafiq Zakaria (1995) in *The Widening Divide: An Insight into Hindu-Muslim Relations* argues that the educational 'backwardness' of the community owes as much to the community itself as to the State. He suggests that the community leaders have neither paid adequate attention to the educational problems of the community nor have they made significant efforts to mobilize resources to promote modern education at a mass level. For its part, the State, too, has made no attempt to address the problem of Muslim educational deprivation. To add to this, the economic condition of a large section of Muslims has been deteriorating over the years, principally because of the

government economic policies, the indifference of governments to Muslim concerns as well as the indifference of bureaucrats charged with the responsibility of administering various state-sponsored development schemes and the mounting power of fanatically anti-Muslim Hindu groups that are opposed to Muslim development which are forcing Muslims into ghettos. Quoting the Gopal Singh Committee Report on Muslims in India, Zakaria goes to suggest that the economic condition of the Indian Muslims today is worse than that of the Scheduled Castes.

This is evident by the fact that in 1980 the percentage of Muslims in the Indian Administrative Services had come down to 3.27%, while that of the Scheduled Castes had risen to 9.9%. In the Indian Police Service, Muslim representation was an abysmal 2.7%, while that of the Scheduled Castes was 9.8%. In the Indian Foreign Services the corresponding figures were 3.7% and 16.48% respectively. In the Central Subordinate Services, the Muslim ratio was only 1.56%, as compared to 13.1% in the case of the Scheduled Castes. In matters of placement, the figure for Muslims employed through employment exchanges came to 2%, while for Scheduled Castes it was 13.25%. In the states surveyed, of the total number of Muslims employed in the various departments of the government, the ratio came to 6.01%, as compared to 13.29% for the Scheduled Castes. In the private sector, including the two top business and industrial houses of the Tatas and Birlas, it was found that the Muslim employment came to 8.16%, while that of the Scheduled Castes it was 11.5%. In the executive cadre Muslims were only 1.5% while in the clerical class it was 8.28%.

Muslims, Zakaria argues, have also not been able to take advantage of various government schemes, particularly groups such as small farmers, marginal farmers, agricultural labourers, landless labourers, etc. This owes to discrimination and indifference on the part of planning and implementation authorities as well as lack of

awareness and knowledge of such schemes among the Muslims themselves. Consequently, the limited progress that some sections of Muslims have been able to make in recent years owes almost fully to their own efforts. Overall, Zakaria concludes, the economic condition of most Indian Muslims is unenviable, to say the least. Most of them eke out a hand-to-mouth existence either by way of self-employment in petty trade or by working in the unorganised sector. They are engaged mostly as construction labourers, rickshaw, taxi and truck drivers, handcart pullers, coolies, barbers, tailors, carpenters, pavement hawkers, or at best as mechanics, fitters, plumbers, electricians or welders (Zakaria 1995).

Siddiqui (2004) argues that in the aftermath of the partition, education among the Muslims suffered a tremendous set-back, with the dissolution of princely houses and feudal estates on which numerous *Madaris* had depended for patronage. To make matters worse were the discriminatory policies adopted by the state vis-à-vis the Urdu language. Siddiqui explains how Muslims have sought to maintain and promote the tradition of Islamic education in the face of tremendous challenges through novel experiments. For instance, in Uttar Pradesh, as a response to the marked *Hinduisation* of the government school syllabus and the numerous negative references to Islam and Muslim personages in government-prescribed textbooks, the *Dini Ta'limi* Council established a number of *maktabs* which combine religious and secular education as well as Urdu until the fifth grade and allow their students to join government schools thereafter.

Siddiqui observe the state's discriminatory policies vis-à-vis the Urdu language as one of the major reasons for Muslim educational backwardness, particularly in North India. However, he argues, while Urdu is 'an important element' of Muslim identity, it is wrong to identify the language as 'Muslim' even though

today, for all practical purposes, non-Muslims have abandoned it, as a result of which the teaching of Urdu is today restricted largely to *Madaris*. This is one reason why many Muslim families prefer to send their children to *Madaris* instead of schools. In the Urdu 'heartland', Uttar Pradesh, Urdu today is languishing, dying a slow death, with hardly any Urdu medium state schools. This is a gross violation of the Constitutional right of Muslims to be taught in their own mother tongue. The situation is considerably better, however, Siddiqui points out in states beyond the Hindi-Urdu belt, such as Maharashtra, Karnataka and Andhra Pradesh, where state governments have funded several Urdu schools, although their standard is said to leave much to be desired.

Siddiqui provides detailed information on the failure of various government-funded schemes ostensibly meant for minority education as well as the routine harassment that Muslim educational institutions seeking recognition and grants-in-aid are subjected to in many states. Even schemes that were officially declared to be 'successful' were often a mere eye-wash. Thus, for instance, the Programme of Action 1992 claimed that all 41 districts in India with a high Muslim concentration had been covered under the community polytechnic scheme but in many districts it was found that Muslim student representation in these institutions was between 3 and 12%, which was much less than the Muslim proportion in the total population of the district. In several places it was also found that the polytechnics were located at a considerable distance from Muslim localities. Another scheme that was advertised as a 'success story' the setting up of resource centers in selected universities with a high Muslim presence soon turned defunct. Other schemes proved to be major flops. The scheme of providing Urdu teachers, Urdu textbooks and Urdu teachers' training facilities, envisaged in the Revised Programme of Action, proved to be a non-starter.

A good indication of the indifference with which the government greeted the scheme, Siddiqui says, is the fact that in Uttar Pradesh, home to the largest Urdu-speaking population in the country, there is only one Junior Basic Training Institute for Urdu-medium primary school teachers. Likewise, the official three-language formula is far from adequately being followed in many states, with Urdu-speaking Muslim children being denied their right to learn the language in state schools (Siddiqui 2004).

Shah (1983) on efforts being made by Muslim organizations to promote Muslim education is based on a survey of 590 Muslim-managed schools and colleges in 16 states of India. The study states that 35% of the surveyed institutions are till class 10 and only 3.3% are till class 12. Some 47.5% of these institutions are co-educational, 33.2% for boys only and 19.8% for girls only. 95% of the principals are Muslims. 75.8% of them being males. Some 35% of the schools do not own the buildings in which they function; 89.3% have no hostel facilities, and most of those that do have very small hostels accommodating less than 30 students. Library facilities are, on the whole, inadequate. Very few of such institutions get funds from the Central Government, although 67% get some funds from the state governments. Fifty-seven percent have provision for religious education as well, 33.6% of the girl students studying in the surveyed institutions are at the primary level, 36.4% at the middle level, 23.9% at the high school level and only 6% at the higher secondary level. Generally, the performance of girls is better than that of boys.

Of the 70 Muslim-managed colleges surveyed in 13 states, it was found that very few had female principals. As many as 88% owned their own premises, and 43.2% had some hostel facilities and 32.1% of their students were Muslims, and Muslim girls accounted for 8.3% of the total students. The drop-out rate among Muslim students was considerably higher than among non-Muslims.

Shah concludes with suggestions for improving the performance of Muslim-managed educational institutions, including increased allocation of funds from the state *Waqf* Boards and the Muslim community for education, the setting up of teachers' training schools, especially for Muslim women, reservation for Muslims in institutions of higher education, increase in the number of Urdu-medium schools, technical training institutes and students' hostels in areas of Muslim concentration, better provision of Urdu textbooks, and expansion of scholarship schemes, including from *zakat* funds. The author suggests that the problem of such institutions should be highlighted in the press so that they receive greater attention, and warns that the 'tendencies of withdrawal and attitudes of closed society should be avoided' (Shah 1983).

Jameel Ur Rehman (1995) in his study examines a number of *maktabs* in the Walled City of Delhi, where he notes their poor infrastructural facilities, and the low pay that teachers receive, which is considerably less than the minimum statutory wage for unskilled workers. According to the study, both boys and girls study together in the *maktabs*, but the latter only till the age of puberty. In his conclusion, the author raises the possibility and stresses the desirability of certain 'modern' subjects as well as English being taught in the *maktabs* in order to help promote general education among Muslims (Rehman 1995).

Hafiz Abdul Mabood's 'A Study of Attitudes of Teachers and Parents of Azamgarh District Towards Muslim Girls' Education' (1993) is based on a sample of 70 Muslim teachers in government and government-aided schools and *Madaris* in the Azamgarh district in eastern Uttar Pradesh as well as parents of students studying in these institutions. The study notes that while male literacy is fairly high among the Muslims of Azamgarh, the female literacy rates are very low. The aim of the study is

to discover why this is so, focusing particularly on the attitudes towards Muslim women's education.

Almost all the *madrasa* teachers surveyed believe in the importance of girls' education but stressed that the ideal education that Muslim girls should receive is religious, plus a modicum of general subjects that can enable them to become good housewives and mothers. Eighty percent of them believe that as far as religious education is concerned, there should be no distinction between boys and girls. Some of them allow girls to study in schools, but stress that for these girls must study in all-girls schools and under female teachers and that they must discontinue their studies after the attainment of puberty. These schools should be located within the locality where the girls live.

All the school teachers stressed the importance of girls' education. Eighty percent of them are in favour of both religious as well as secular education for Muslim girls and 70% of them are not opposed to co-education. In contrast to *madrasa* teachers, almost all of them believe that the observance of *pardah* is not an obstacle to girls' education, and 70% of them are not opposed to girls attending school outside their locality.

Among the parents, the study found that 66.7% believe that secular education for girls is not forbidden in Islam. 83.3% support education for girls. But, only till the age of puberty. The study found that many parents were in favour of sending their girls to good schools but were unable to do so because of poverty and the lack of all-girls schools in the neighbourhood. This, and the desire on the part of most parents that their girls should have a basic grounding in Islamic learning, explains the high proportion of girls studying in *maktabs* in the district. Many parents would also support sending their girls to higher-level *Madaris* after they finish their basic Islamic

education in *maktabs*, but as the study notes, there are very few such institutions in the district, although there are numerous boys' *Madaris* in Azamgarh. Some parents are also willing to send their girls to colleges outside their village but are unable to do so owing to the lack of proper girls' hostels in the towns in the region where such colleges are located. Hence, the study concludes, there is an urgent need for establishing more residential girls' *Madaris* that teach religious subjects as well as basic knowledge in various secular disciplines (Mabood 1993).

2.4: Health Deprivation and Muslims

The study on 'Child Labour Aligarh Lock Industry' by Baharul Islam Laskar (2000) reveals that household economic pressures compel children to enter into low wage, hazardous work environment, particularly Muslim children who are not able to manage job or livelihood elsewhere join degrading, sub-human task in the hazardous and low paying processes of lock making that proves detrimental to their educational and health prospects. Children suffer more in hazardous conditions, which obviously invites strong radical political interventions (Laskar 2000: 510-513).

In 'Social exclusion, caste and health: A review based on the social determinants framework' K. R. Nayar, (2007) stated that Poverty and social exclusion are important socio-economic variables which are often taken for granted while considering ill-health effects. Social exclusion mainly refers to the inability of our society to keep all groups and individuals within reach of what we expect as society to realize their full potential. Marginalization of certain groups or classes occurs in most societies including developed countries and perhaps it is more pronounced in underdeveloped countries. In the Indian context, Nayar argues that caste may be considered broadly as a proxy for socio-economic status and poverty. In the

identification of the poor, scheduled caste and scheduled tribes and in some cases the other backward castes are considered as socially disadvantaged groups and such groups have a higher probability of living under adverse conditions and poverty. The health status and utilization patterns of such groups give an indication of their social exclusion as well as an idea of the linkages between poverty and health. In this review, He examined broad linkages between castes and some select health / health utilization indicators and also examined data on prevalence of anaemia, treatment of diarrhoea, infant mortality rate, utilization of maternal health care and childhood vaccinations among different caste groups in India. The data based on the National Family Health Survey II (NFHS II) highlight considerable caste differentials in health.

Nayar pointed out that the linkages between caste and some health indicators show that poverty is a complex issue which needs to be addressed with a multi-dimensional paradigm. Minimizing the suffering from poverty and ill-health necessitates recognizing the complexity and adopting a perspective such as holistic epidemiology which can challenge pure techno centric approaches to achieve health status (Nayar 2007).

CHAPTER 3

HISTORICAL BACKDROP OF LOCK INDUSTRY OF ALIGARH AND LAC INDUSTRY OF HYDERABAD

3.1: GENERAL BACKGROUND OF LOCK INDUSTRY OF ALIGARH

3.1.1: Historical Background of Aligarh

The present district of Aligarh, year 2001 (in the state of Uttar Pradesh) is situated in the middle portion of Doab, or the land between the Ganga and Yamuna rivers. The principle town in the Aligarh district for the last many centuries has been its headquarters, Aligarh, 126 KM south east of Delhi. It is known till the 18th century by the earlier name of Kol. After the British occupation of Aligarh in September 1803, the present Aligarh district was formed in 1804.

Like other parts of Doab, Aligarh has a hot and dry climate. The mean temperature for December and January, the coldest months is 59F and 54 F, and for May and June, the extreme hot months, 90F and 93F in the shade. Both Akbar and Jahangir visited Kol on hunting expeditions; Jahangir clearly mentions the forest of Kol, where he killed wolves. From the study of the place-names of the district, it appears that the district was once fairly well covered by forest, thickets and grooves. The early history of the district, indeed down the 12th century A.D. is shrouded in obscurity (www.aligarhdirectory.com/history.php).

An explanation is, perhaps needed of the name of the District headquarters, Aligarh and its earlier name Kol (Koil). Kol, Muhammadgarh, Sabitgarh, Ramgarh and 'Aligarh' have been the different names assigned to Koil at different times. Before entering into a historical account of Aligarh, these names may be discussed with a view to facilitate a better understanding of its history.

Kol, the earliest name of Aligarh, covered not only the city, but the entire district, though its geographical limits kept changing from time to time. The origin of the name of Kol (Koil) is obscure. In some ancient texts, Kol has been referred to in the sense of a tribe or caste, name of a place or mountain and name of a sage or demon. According to Skanda Purana, Kol was a *malechha* tribe that wandered in the forest of the Himalayas. According to Bramhavaivasta Purana Kol was mixed caste (Varnasankar). According to Padma Purana, Kol was an aboriginal caste. Kola appears in the Siva Purana as the name of the capital of the kingdom of Saurath, which was ruled by the son of king Virath. Kolagir has been mentioned in Mahabharat as the name of a mountain in the South, which was conquered by Sahadeva on his *Digvijaya* (conquest of the world). Kol was also the name of a *rishi* (Sage) of Kushikgotra (Kushikgotra ka ek mantrakar). Kolasur appears as the name of demon, which was killed by Kahoda.

Kol has frequently been referred to in medieval sources. It occurs for the first time in the *Jaj-ul Ma' asir* of Hasan Nizami and then *Tabaqat -I Nasiri*, in connection with its capture by Qutubuddin Aibek in 1192 A. D. Abul Fazl lists Kol among the *Mahals* of *Sarkar* Kol. The spelling in these texts as well as in all the Persian works down to the 18th century (inclusive) is Kol. In the 17th century European records, it is also spelt as Cole. But the name is now generally spelt Koil. The present town of Aligarh is the Kol (Koil) of history, though the name is now applied only to the *Tahsil* or sub-division, of which Aligarh is the headquarters.

The origin of the name of Koil cannot be satisfactorily determined. The current traditions and some possible derivations are recorded below, with a few comments. According to the popular tradition the name was given by Balaram,

brother of Sri Krishna, who slew here the great demon (*asura*) Kola, with the assistance of the *Ahirs*.

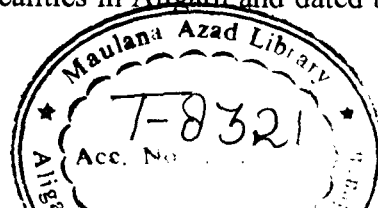
Hutchinson records another tradition, according to which, its earlier name was Kosam. After the name of Raja Kosambi, Kosam later on changed into Kol. This suggestion was rejected by Fuhrer as being farfetched. Kosambi is itself as well known place was Allahabad on the bank of the Yamuna.

MB / Koil 44, after mixing up both the traditions say that in the dvaparyuga, Raja Kosab of Chandrabans founded this *qasba* (township) and then it was named Koshabi. After wards, during the rule of Raja Kans of Mathura, it was included in his kingdom. A chief named Kol was deputed here on his behalf. When Sri Krishna after killing Raja Kans captured Mathura, his elder brother, Balaram, occupied this town. Thence onward the place came to be known as Kol (Siddiqi 1981: 21-23)

Aligarh is the most recent name for the 600 B.C. settlement that it was. The district was a part of Pandav kingdom (Siddiqui 1981: 29). Kol was the earliest known name of this place which has been spelt as Kol, Koil and Cole. The origin of the name Kol is debatable and obscure. Kol has been referred to in the sense of a tribe or caste, a place or mountain, *jhil* (lake), a sage or demon, capital of king of Saurath (Siddiqui 1981: 21).

The most striking feature of Koil was the Balai Qila / Upper Fort, i.e, a fort on the Great Mound (Lelyveld 1996). The accumulation of successive settlements, going back at least, as far back as the Buddhist period in the 1st century B.C.

Later from 2nd century A.D. to 9th century A.D. this area was ruled by Mauryas, Sakas, Kushans, Guptas and Gujar-Pratihars (Aziz 1989: 6). The Achal Tal (water tank) is known as one of the most ancient localities in Aligarh and dated back to the 10th century A.D. (Qureshi 1997: 32).



The early medieval period starts from 11th century A.D. In this period a considerable change has occurred in the socio-economic diversity and general ascendancy of the region (Qureshi 1997: 32). The Dors embraced this district in the 11th century A.D. Mahmud Ghazni, in 1018 A.D., made no mention of Koil in his account while the capturing of Baran (Bulandshahr) by Har Datt, father of Vikramaditya, is narrated at length (Nevill 1926: 163).

The fortress of Koil was controlled in 1194 by Qutubuddin Aibek, the Turkish slave who assimilated North India at the end of the 12th century A.D. It marked the beginning of Muslim administration in this region. The Historian Hasan Nizami described Koil as 'one of the most celebrated fortress in India'. A tall *minar* was constructed by Balban which was demolished by the repressive British rulers in 1862.

From 1194 to 1526, this region was ruled by four dynasties namely, the Slaves from 1194-1290, Khilji's from 1290-1320, Tughlaq's from 1320-1414, and Lodhi's from 1451-1526 (Qureshi 1997: 32).

During the Lodhi period, the *Kali Masjid* was constructed in *Mohalla* Bani Israilan and fortifications were built round the fortress at Balai Qila, with four gates whose names survive to this day, viz. Delhi Gate, Madar Gate, Turkman Gate, and Sasni Gate. A portion of the wall and gate can still be seen on the south-eastern sides of the peripheral region of the mound where a moat existed. A full-fledged settlement known as Khai Dora can be seen (Siddiqui 1981: 66).

The Mughal supremacy in this region started in 16th century A.D. Babur; the first Mughal emperor visited this place. He must have erected some buildings at Koil; however, no trace of them, except a *Mohalla* near the centre of the town, called Babri *Mandi* (market), is the only reminder of his visit (Siddiqui 1981: 68). The district remained in hands of Humayun, the successor of Babur for quite some time.

Under the rule of Emperor Akbar, Koil was the capital of a *Sarkar*, whose officer was Mir Mohammad Gesu, a Shia Muslim who built the Idgah in 1563. The *Sarkar* was divided into four *dasturs* (revenue circles) and 21 *Mahalas* (parganas). At that time this district was one of the thickly populated, very highly cultivated and in a high state of tillage (Nevill 1926: 169).

During the reign of Jahangir and Shahjhan (1605-1655), the administrative set up was same as it was in Akbar's period. Aurangzeb, the last powerful Mughal emperor, appointed Nand Ram *Jat* as the army commander of Aligarh. Aurangzeb's death in 1707 marked the beginning of the Mughal decline.

With the rise of *Jats*, the earlier part of 18th century, throws light on the social and political history of the district. This big revolution ultimately created a *Jat* kingdom and a number of *Jat zamindars* in the Braj region (Siddiqui 1981: 100).

The District is named after its headquarters town Aligarh which itself receives this name from the celebrated fort of Aligarh originally built in 1524 by Muhammad Khan, the governor of Koil under the Lodhies. It was rebuilt in 1717 by Sabit Khan, A Turkoman governor during the reigns of Farrukh Siyar and Muhammad Shah, and its name was changed to Sabit Garh (GoUP 1981: 1). The important construction of his time was the fort of Sabitgarh, the tomb of Allah Bakhsh (1717), reconstruction of Jama Masjid (1724), the founding of the Harduaganj market, construction of a tank which linked with the Jami Masjid of the Aligarh city through an underground channel near Nandan Cinema (Siddiqui 1981: 100).

After the Maratha incursion, in 1754 Surajmal Jat took the fort of Sabitgarh and made it his capital, changing the name to Ramgarh in 1757. In 1775 Najaf Khan, a Mughal commander, assimilated the district and sent his lieutenant, Afrasyab who laid a seize of Ramgarh Fort and got it vacated after a few months. It received its

present Appellation of Aligarh in the time of Afrasyab Khan, Who succeeded Safdar Jang, the Nawab Vizir of Avadh, in 1782 as Amir-ul-Umra (GoUP 1981: 1). But finally the fort was taken by Marathas in 1788.

The command of this region was being given to the French, Count De Biogene, by the Marathas. He formed a great cantonment (outside present Sulaiman Hall) in Aligarh in 1791, which became the headquarters of a large division of troops for European style training. After De Biogene, his trusted general Culier Perron was sent by Marathas to take his place. Perron in 1801 collected tribute from various *Rajputs* chiefs. He improved the bastions of the fort and enlarged the cantonment. In the year 1802, he built a garden for his residence, still known as Sahib Bagh.

At the same time the British had extended their frontiers in North India under the command of General Lake. They besieged the fort of Sasni, Bijairgarh and Kachaura in February 1803. In September 1803 British army attacked Aligarh fort and captured it. Before the British took possession, Aligarh and its surrounding countryside had declined considerably. British efforts to improve the situation, notably construction of Gangas canal in 1840 were of dubious value.

The consolidation of British rule and fall of the Mughals was a prelude to some great tempest which came in the form of Mutiny of 1857. The news of this revolt reached Aligarh on 12th May 1857. The first freedom fighter was a Brahmin. After this the men broke into open mutiny and compelled the British civil residents to quit Aligarh. On 29th of May it was again occupied by British. On 30th June the Muslims of Koil raised up the green flag to relegate Britishers to the city gate. A new Panchayats was established by Subedar Mohammad Ghaus Khan with Nasimullah Khan In charge of the city, Mahbub Khan the Tehsildar and Hasan Khan the Kotwal (Nevill 1926: 185). The attempts of this mutiny eventually failed.

After the cataclysm of 1857, India was in a state of traditions from medievalism to modernism. British, held Muslims responsible for the revolt and they were the target of victimization and to reduce them to the lowest ebb of degradation. As a result, the Muslims resisted the British. They did not embrace Western education and had confined themselves to their shells.

The second half of the 19th century was the most critical period in the history of Indian Muslims. They were steeped in ignorance, conservatism, traditionalism and superstitions. The community lost all the vitality, vigour and the creative force of a living nation. At this critical juncture Sir Syed Ahmad Khan, a judge appeared on the social horizon of India. With the help of his colleagues he started the Mohammadan Anglo Oriental College in 1877 at Aligarh which developed into the Aligarh Muslim University in 1920 (Muhammad 1999: 9). The main aspects of Aligarh movement were social reforms. This renaissance had changed the course of the Muslim community.

3.1.2: Meaning and Types of Lock

A lock is a mechanical fastening device which may be used on a door, vehicle, or container, restricting access to the area or property enclosed. Commonly, it can be released by using a key or combination.

Locks may be entirely mechanical, or electromechanical. They may be operated by turning some form of removable key, by keying or dialing in a combination which directly or via electromechanical means operates the lock, with some form of magnetic or other card reader, or by moving a part on a safety lock intended to prevent accidental operation rather than to prevent unauthorized access.

There are various types of lock, some are as follows:

- 5 Lever lock
- Bicycle lock
- Cam lock
- Child safety lock
- Combination lock
- Cruciform (or Zeiss) lock
- Cylinder lock
- Deadbolt
- Disc tumbler lock
- Electronic lock
- Electric strike
- Magnetic lock
- Keycard lock
- Lever tumbler lock
- Chubb detector lock
- Protector lock
- Magnetic keyed lock
- Pad lock
- Pin tumbler lock
- Rim lock
- Tubular pin tumbler lock
- Time lock
- Turner lock
- Wafer tumbler lock
- Warded lock

- Security door locks ([http://en.wikipedia.org/wiki/Lock_\(device\)](http://en.wikipedia.org/wiki/Lock_(device))).

3.1.3: History of Lock Industry in Aligarh and Work Process

There are different interpretations regarding the origin of the lock industry in Aligarh. Jain provided one interpretation regarding its origin, whereas, Nevill provided a different interpretation as follows.

The History of lock manufacturing in Aligarh is interesting. Almost 125 years ago, in 1870, a gentleman from England established a firm Johnson and Company to import locks from England for sale in Aligarh. In 1890, Johnson and Company started the normal production of locks on a small scale by cutting the sheets and manufacturing it with the process of molding. Besides England, the locks made of sheet metal began to be imported from Germany for its sale in Aligarh. In 1930, Johnson and Company and some small scale units started manufacturing locks from sheet metal by duplicating German locks. These locks, which were manufactured in Aligarh, are known as Aligarh locks. In 1950, Surendra Kumar an advocate by profession and the son of a barrister started manufacturing locks in a very systematic way by importing machines and techniques and even foreign engineers. However, this globally famous lock manufacturing unit has closed down due to family dispute. In 1975 when the company collapsed, the engineer, contractors, mechanics, labourers employed in this large concern setup their own small scale lock units. And now Aligarh turns to the biggest lock-manufacturing hub of India.

It is true that from 1950 - 1975, many Muslims made significant contributions in manufacturing of locks from share metals with the help of machines. Prominent among these were Jemco and Rose lock brands, which became very popular in those

days. Around 1970, Aligarh manufacturers stepped into the fields of manufacturing locks for scooters and motors (Jain 2003).

Work in metal is of considerable importance. The Aligarh Postal Workshops since their establishments in 1842 or thereabouts have served as a training ground for large number of mechanics and have given them a sound knowledge of modern tools and appliances. With the adoption of wheeled carriages, mail-carts and bullock wagons, in place of runners on the main postal lines, Dr. Paton, then postmaster-General started the Aligarh shops, and the experiment proved more successful, almost every part of India being supplied with vehicles as well as other requirements in the shape of bags, stamps and printed forms. The workshops employed as many as 2,000 men after the Mutiny, and organised labour enabled Postal communication to be restored with great rapidity at that critical period. The operations of the workshops were largely curtailed after the opening of the railways, and the number of hands was reduced to 800 or 400, mainly carpenters, iron-workers, die-sinkers, and leather workers. At the present time the institution compresses a large printing establishment with a daily average of 325 hands, as well as the workshops proper. The latter employed some 370 persons, and the articles produced include scales, locks, letter boxes, furniture, badges and scales knives, lamps, lanterns metal notice and sign boards, mail and handcarts, bags, wallets and tarpaulins to these workshops may be traced the origin of the metal Industry of Aligarh, which is specially devotee to the production of locks in brass and iron.

There are numerous lock works in the city, as many as 27 being in existence in 1907, and others are to be founded at Iglas, Hathras and elsewhere in the district. Two firms at Aligarh employ over two hundred hands, and one is a joint stock company, Known as the pioneer lock works and general Metal Foundry, started several years

ago by Messers Johnson and Company; while the other is known as the sparking lock works. The locks are of a high quality, and are imported in very large numbers to all parts of India. Other well known firms are those of Nabi Bakhsh and Karam Ilahi and of Hafiz Inayatullah and Abdullah. The output at Aligarh is estimated at about 500,000 locks per annum valued at Rs. 2,76,000. Iglas works produced locks to the value of Rs. 30,000 (Nevill 1926: 61-62). However, a real impetus to the development of the lock industry in Aligarh city came in 1926 when the Government of the country established a metal workshop to train artisans in lock making. Soon many artisans began manufacturing locks and its components at their homes with the help of their family members including children. Many families living in the adjoining villages of Aligarh city also took up this work out of their economic compulsions of insufficient income from agriculture. With this the lock industry spread to surrounding villages too. A majority of lock makers at that time were Muslims. With the partition of the country in 1947, most of Muslim master craftsmen and artisans migrated to Pakistan leaving a void and creating a slump in the lock industry. However, this situation did not continue for long. The Punjabi Hindus migrated from Pakistan to Aligarh soon realized the potential of this industry and started producing locks with the help of locally available skilled labour. The social composition of lock makers changed but production of locks on mass scale was resumed. The Government also helped the industry by offering various incentives. The industry emerged as the most important industry of the town offering employment to a large number of people and producing lock worth crores of rupees. Today locks of different types are made in Aligarh, sent to different areas in the country and exported to many countries of the world.

The lock industry in Aligarh city mainly comes under small scale and cottage sectors. A large part of it comprises household units and workshops. They are largely

unorganised and unregistered. There are some relatively big and semi unorganised units too but their number is very small. The location pattern of this industry is such that while the big units are located in the industrial Estate and on the outskirts of the city the smaller units are scattered all over the city. There is lower, a large concentration of smaller units in selected *mohallas*. In these units, the various processes of lock making are carried out mostly by manual method. They also employ bulk of the child labour force.

Locks are made in Aligarh both by traditional method and modern methods. The traditional method is mostly used in making heavy locks of brass and iron. Under this method the lock maker designs a lock and obtains an order from the trader. The trader while placing order also advances some amount or a loan to the lock maker to buy essential raw materials and components. The lock-maker then gives the raw material to moulder along with a model. Moulder castes all the pieces as per specification and returns them to the lock maker who then files them. The lock-maker then assembles locks with the help of other essential components like the U-shaped bar, springs, keys etc. bought from the market and delivers them to the trades. The traders get the locks finally polished and engraved with his brand name before marketing them.

The smaller locks are made in factories with modern method of production. Power presses are used for cutting, bending, making grooves, smoothing and piercing holes in locks and keys. The rusted components of locks are polished on buffing machines or given *dhol* or drum polishing. Generally the parts of locks that are visible and require electroplating are first polished on buffing machine and the parts which are visible given *dhol* or drum polishing. In case visible parts are not electroplated, they are spray painted.

The different processes of lock-making are carried out in different units. Generally, cutting bending and grooves making works are done in relatively big units with the help of power presses and the processes like buffing, electroplating, spray painting, assembling etc. are carried out in small workshop and household units. Different units specialize in different works. Factories often get the parts manufactured outside on contract basis. The contractors get the works done with the help of sub-contractors (Wahab 2001: 31-33).

3.1.4: Child Labour in Lock Industry and Health hazards

Aligarh a town of western Uttar Pradesh is famous the world over for the Muslim University and the lock industry. Aligarh's locks have provided security to the doors of million houses and innumerable vehicles. The name of lock has become synonymous with Aligarh in such a way that if the name of Aligarh is not mentioned with the locks, customer does not feel secure (Jain 2003). The lock industry of Aligarh is over a hundred years old and is considered to be the traditional occupation of the people of Aligarh (Burra 1995: 55). Nearly about 2 lakh people are associated, directly or indirectly, with at least 5,000 lock manufacturing units. Majority of artisans in this industry are Muslims whereas ownership of big manufacturing units and business houses are both of Hindus and Muslims. Muslim artisans manufacture about 80% of the locks of Aligarh. They are labourers and produce goods for big players (Cited in Saha 2006: 216).

The structure of the lock industry can be broadly divided into three categories based on those who deal with the process of production. They are the Brand owner manufacturers, contractors and the artisans. The Brand owner manufacturers purchase raw materials and some parts of the locks in bulk. The lock manufacturing is

organized in such a way that some processes are carried out in the factory premises and the remaining parts get manufactured through the contractors or the middlemen where the final assembly takes place in the factory. While the Brand owner manufacturers are equipped with modern technology of production, the contractors or the middlemen employ artisans who are also called master craftsmen to run the manufacturing units. Though these artisans are employed regularly by the contractors, they are paid only by piece rate. The artisans in turn employ children and other workers as helpers who are also paid in piece rate. Some of the contractors own assembling and packaging units which are run by the artisans where women and children are involved in various activities. Children constitute 24% of total workforce in the lock industry. The prevalence of primitive technology is one of the important reasons for continuous influx of children into the labour force. Most of the processes in the lock industry have been traditionally carried out under home based production where by the industry has taken advantage of child labour. A large number of households are engaged in various processes of lock making assembling. Since most of the artisans are illiterate they are unaware of the trends in the market and up incurring losses. Moreover, the artisans are not in a strong bargaining position with regard to the price of the output and they have to sell the locks to the middlemen at less remunerated price. Therefore, the only way to survive in the competitive business of lock production is to rely heavily on cheap labour (Sekar 200?).

Children do polishing, electroplating, spray painting and working on hand presses. They cut different components of locks for nearly 12-14 hours a day with hand presses. Exhaustion causes accidents; many lose the tips of their fingers, which get caught in the machines.

The most hazardous job for children in the lock industry is polishing. Children who do polishing stand close to the buffing machines. The buffing machines that run on electric power have emery powder coated on bobs. While polishing the locks, they inhale emery powder with metal dust and almost all polishers suffer from respiratory disorders and tuberculosis. In the small units, about 70% of the polishers are children.

Similarly, electroplating is another extremely hazardous process in which more than 70% of workers are children below the age of 14 years. Children work with naked hands in dangerous chemicals such as potassium cyanide, sodium phosphate, sodium silicate, hydroelectric acid, sulphuric acid, sodium hydroxide, chromic acid, barium hydroxide. Children, besides being affected by the usual consequences of chemical substances, are also at risk of shocks as these substances also produce electricity and the floors are usually wet. The children have their hands in these solutions for the better part of the twelve-hour-day. Some cases of electrocution have been due to illegal electric connections obtained by some of these units from street lights.

About 50% of the workforce in the spray-painting sector of the lock industry is comprised of children. While at work, these children inhale large quantities of paint and paint thinners, leading to severe chest disorders. They suffer from breathlessness, fever, tuberculosis, bronchitis, asthma, and pneumoconiosis and from such symptoms and diseases. Work in the lock industry is dangerous and very hazardous for all employs, but is specially so for children (<http://www.hum-coolie.com/on-child-labour.htm>). Scientist Dr. V. K. Rao told HT that the lock manufacturing units of Aligarh use a hazardous chemicals trichloroethylene, which has already been banned in most western countries (HT Correspondents 2010b: 02).

3.2: GENERAL BACKGROUND OF LAC INDUSTRY OF HYDERABAD

3.2.1: Historical Background of Hyderabad

Hyderabad is known for its rich history, culture and architecture representing its unique characteristic of a meeting point for North and South India, and its multi-lingual culture, both geographically and culturally. It is known as city of Pearls. Hyderabad is also renowned for the lac bangles studded with sparkling semi-precious and artificial gemstones. Hyderabad has been a place where people of all religions have co-existed peacefully for centuries.

Hyderabad is the capital city of the Indian state of Andhra Pradesh; the city has an estimated population of 6.1 million people making it the 6th populous metropolitan in India. Hyderabad is also one of the most developed cities in the country. It is an emerging Information Technology and Bio-Technology hub of India (<http://miyabhai.blogspot.com/>).

History of Hyderabad dates back to almost 400 years and begins with the Qutub Shahi dynasty. Qutub Shahi kings reigned for almost 170 years from 1518 to 1687. After the siege of Golconda by Aurangzeb in 1687 there was Mughal rule in the Deccan up to 1724. In 1724 Asif Jah 1 defeated Mubrez Khan, the last Mughal *Subedar* of the Deccan and declared his independence.

Qutub Shahi kings were great builders and lovers of architecture. Important archeological monuments of this period are Charminar, Charkaman, Mecca Masjid, Toli Masjid, Golconda Fort and the Golconda Tombs. One of the greatest achievements of Muhammad Quli Shah was the founding of Hyderabad, which is today the fifth largest city in India (Khan 1986: 5).

Theories explaining the origins behind Hyderabad's name differ. A popular theory suggests that after finding the city, Muhammad Quli fell in love with and married a local *Banjara* girl known as Bhagamathi. He named this city after her as Bhagyanagaram. Upon her conversion to Islam, Bhagamathi changed her name to Hyder Mahal and the new city's name was correspondingly changed to match it, resulting in the name "Hyderabad (literally, "the city of Hyder") (<http://miyabhai.blogspot.com/>).

Mohammad Quli was crowned king when only 15 years of age. He is best remembered as the great planner and founder of the city of Hyderabad. According to popular legend, the king was enamoured of a dancer called Bhagmati, belonging to the small village of Chichelam where the famous Charminar now stands. He founded Bhagnagar to perpetuate his love for her. Later, when the title of 'Hyder Mahal' was bestowed upon her, the name of the city was accordingly changed by the king to Hyderabad (Khan 1986: 30).

3.2.2: Meaning and Types of Lac

Lac is the scarlet resinous secretion of a number of species of insects, namely some of the species of the genera *Metatarchardia*, *Laccifer*, *Tachordiella*, *Austrotachardidia*, *Afrotachardina*, and *Tachardina* of the super family *Coccoidea*, of which the most commonly cultivated species is *Kerria lacca*.

The above mentioned families are some of the 28 families of scale insects and mealy bugs comprising a large group of about 8000 described species of plant sucking insects, a few of which produce similar natural products (e.g., cochineal and crimson). Thousands of these tiny insects colonize branches of suitable host trees and secrete

the resinous pigment. The coated branches of the host trees are cut and harvested as stick lac.

The harvested stick lac is crushed and sieved to remove impurities. The sieved material is then repeatedly washed to remove insect parts and other soluble material. The resulting product is known as seed lac is used in making several products. Lac is the source of resin, wax, and dye. Lac is available in different qualities i.e. dark black, brown, and light golden the latter being the best and most expensive (<http://en.wikipedia.org/wiki/Lac#Uses>).

The lac is harvested predominantly for the production of shellac and lac dye, a red dye widely used in India and other Asian countries. Forms of lac, including shellac, are the only commercial resins of animal origin. As early as about 1200 BC, lac products were being used in India as plastic and decorative materials. During the 17th century, after traders had introduced lac dye and, later, shellac to Europe, lac became commercially important there. Eventually, lac products came to be used in most of the industrialized countries of the world.

The word lac is the English version of Persian and Hindi words that mean “hundred thousand,” indicating the large number of the minute insects required to produce lac. In fact, about 17,000 to 90,000 insects are needed to produce one pound of shellac.

The maximum yield of resin and dye is obtained by gathering stick lac (*i.e.*, the twigs with their living inhabitants) in June and November. Lac dye is obtained from ground stick lac by extraction with hot water or hot sodium carbonate solution. Seed lac is the resin, freed from the lac dye. After the seed lac is melted, strained through canvas, spread, cooled, and flaked; it becomes the shellac of commerce. The palest orange lac is the most valuable (Lac 2010).

The leading producer of Lac is Jharkhand, followed by Chhattisgarh, West Bengal, Maharashtra, Bihar, Madhya Pradesh, Uttar Pradesh, Orissa and Assam states of India. Lac production is also found in Bangladesh, Myanmar, Thailand, Laos, Vietnam and parts of China. It is also found in Mexico (<http://en.wikipedia.org/wiki/Lac#Uses>).

Seoni located in south-central Madhya Pradesh founded in 1774. Cloth weaving, sawmilling, oil milling, and the manufacture of shellac and lac bangles are important industries. Grains, cotton, and oilseeds are the chief crops in the surrounding area, a large portion of which is forested, yielding teak, bamboo, lac and myrobalan fruit (Seoni 2010).

Reference to lac can be found in Vedas. The *Atharvaveda* provides a detailed account of lac, its production, and uses. *Ayurveda* stresses the importance of lac in medical therapies. India is one of the largest producers of lac and its principal exporter. It is widely used in food processing, textile, leather, cosmetics, varnish, and printing industries. Being bio-degradable and eco-friendly its usage is becoming highly popular (www.aiacaonline.org/pdf/lac-bangles-extended-documentation.pdf).

Commercial resin marketed in the form of amber flakes, made from the secretions of the lac insect, a tiny scale insect, *Laccifer lacca*. Shellac is a natural thermoplastic; that is a material that is soft and flows under pressure when heated but becomes rigid at room temperature. This property makes it useful either by itself or in combination with such fillers as flaked mica and asbestos in manufactured molding compositions, used for producing molded articles such as buttons.

Shellac is an ingredient in many products, including abrasives, sealing wax, hair sprays, and cake glazes. It was formerly used, along with fine clay or other filler,

to mold phonograph records, but, after the early 1930s, synthetic thermoplastics, particularly vinyl resins, gradually replaced it.

Alcohol solutions of shellac, also called simply shellac, are used as varnishes for priming and finishing furniture, floors, and various wood articles and as an intermediate in nitrocellulose lacquers. Alkali emulsions of shellac are used to make self-polishing waxes, stiffeners for felt hats, cements, and sealers (Shellac 2010).

Certain metallic and wood objects to which coloured and frequently opaque varnishes called lacquer are applied. The word lacquer is derived from the Portuguese word for lac, a type of resin excreted from certain insects. The lacquer of East Asia, China, Japan and Korea should not be confused with other substances to which the term is generally applied; for instance, the lac of Burma, which is the gummy deposit of an insect, *Coccus lacca*, and the various solutions of gums or resin in turpentine of which European imitations of Eastern lacquer have been and are concocted (lacquerwork 2010).

Wooden lacquer-finished whistles made in Channapatna, Karnataka, India Urushiol-based lacquers differ from most others, being slow-drying, water-based, and set by oxidation and polymerisation, rather than by evaporation alone. In order for it to set properly it requires humidity and warm temperature. The phenols oxidize and polymerize under the action of an enzyme laccase, yielding a substrate that, upon proper evaporation of its water content, is hard and fairly resistant to mechanical stress. Lacquer skills became very highly developed in India and Asia, and many highly decorated pieces were produced. The process of lacquer application in India is different from China and Japan. There are two types of lacquer: one obtained from the *T. Vernicifluum* tree and the other from an insect. In India the insect lac was once used from which a red dye was first extracted; later what was left of the insect was

grease that was used for lacquering objects. Insect lac was introduced to India from Persia (Iran). The fresh resin from the *T. Vernicifluum* trees causes urushiol-induced contact dermatitis and great care is required in its use. The Chinese treated the allergic reaction with shell-fish (<http://en.wikipedia.org/wiki/Lacquer>). Both lacquer and shellac are traditional finishes. Lacquer is more durable than shellac.

3.2.3: History of Lac Bangles Industry in Hyderabad and Work Process

The art of making bangles dates back almost 200 years but bangles remain an evergreen fashion accessory. Bangles or *bangdis* are decorative ornaments women of the Indian subcontinent have been wearing for ages. One of the earliest evidence of these adornments can be found on the hands and arms of the bronze figure of a dancing girl discovered in Mohenjodaro, a large city settlement of the Indus Valley civilization.

In the desert state of Rajasthan in India, the *churigars* (bangle makers) are scripting a story of communal amity with entire Muslim communities engaged in producing bangles, traditionally worn by Hindu married women as a symbol of marriage. In India there are different centers which specialize in the manufacture of bangles. Firozabad, in Uttar Pradesh is renowned as a centre for glass bangles. In the southern city of Hyderabad known for its pearls, cuisine, poetry and the most famous is the lacquered bangle studded with glittering and beautifully cut glass pieces of various colours. According to anthropologists bangles were treated as an accessory from the pre-Vedic era. With the introduction of ritualistic beliefs in medieval India bangles were elevated from being mere ornaments to symbols of marriage.

Like all other things 'Indian' there is much diversity in the material and colours used to make bangles in different parts of India. Made of glass, lacquer,

kundan, metal, beads, gold, silver, wood, baked clay and plastic and almost any material that lent itself to craftsmanship, bangles continue to be popular accessories. Because of its durability, gold bangles are preferred for everyday use, while the special glass ones are kept reserved for festivals and special occasions. Lac bangles are popular among certain communities in Rajasthan. At weddings women wear plain red and green lac bangles, without the crystal embellishments. Bangles have an important role to play in ceremonies marking important stages in a woman's life. In the south of India, women are gifted with glass bangles of different colours in their seventh month of pregnancy. In Rajasthan and Gujarat, a couple cannot perform the last and most important ritual in their wedding without these bangles. Slender ivory chudaas in white and red are traditionally given to brides in Punjab. In recent years ivory has been replaced by lac or plastic, depending on the financial standing of the family.

In Maharashtra, green is considered an auspicious colour by married women. A few days before the wedding, a bangle seller performs the ritual of stacking the wrists of the bride and the married women present with green bangles. Far away in Bengal, married women have to wear the '*loha*' or the iron bangle skillfully encased in gold as a sign of marriage. Besides this they wear white conch bangles known as '*shankha*' and red lac bangles called '*pola*'. The tribal population in India too is fond of its bangles. Certain pastoral tribes in western India cover their entire hand and arms with bangles made of bone. It is amazing when you think of the big role played by these delightful 'circles of light' in a woman's life and the fascinating diversity of co-existing cultures in India.

Each region of India crafts its own special bangle with materials available locally, thus the Kashmiris make the most exquisite bangles from paper mache, the

Assamese craftsmen produce bangles made of rhino horn and regions in Bengal use terracotta, Rajasthan offers brightly coloured lacquer bangles embedded with small beads and mirrors, Orissa is known for its silver work filigreed with dainty leaves, flower and star pattern. Gold bangles are commonly worn all across India irrespective of religion and region. They are perhaps one of the most beautiful examples of Indian craftsmanship, with exquisite gold bangles and bracelets filigreed, carved, gem encrusted and enameled. Despite the value of gold and silver and the variety offered by other material, glass bangles have a charm of their own. Tinkling and sparkling they offer the Indian woman a chance to incorporate them into her own personal style. Glass it is believed has descended from ceramic, the material used in the Indus Valley civilization for making bangles. Despite the passage of time bangles have adapted themselves, retained their versatility and fun aspect. Once considered a symbol of tradition and marriage, bangles are worn as universal fashion accessories (<http://www.arabtimesonline.com/pdf08/oct/23/page%2026.pdf>).

The word '*Manihar*' is derived from *mani* (jewel) and agentive suffix *har*. The *manihar* also known as *churihar*, and this word is derived from *churi* (bangle), but they prefer to be referred by the work '*manihar*'. They are also known as *Janhari* or *Lakhera*. The *manihar* are found everywhere in Gangetic plains. Selling of glass bangles is the traditional occupation of the *manihar* community. *Manihar* women play an important role in economic activity of their community by visiting Muslim and Hindus families to sell glass bangles (Singh 2005: 937).

The ladies of all section of society were very fond of wearing bangles termed as '*chura*'. The craftsmen, engaged in lac industry, were known as *Lakheras* and *Churigars*. The bangles were made mainly of lac which was imported from Multan and other parts of the country. The bangles made of lac were generally worn by the

ladies of the lower classes. The ladies of affluent families preferred bracelets or ivory, manufactured by *churigars* (Gupta 1987: 65). The *Lakheras* were engaged in the manufacture of bangles of lac called '*churas*', generally worn by the ladies of the lower classes. They were found throughout Rajasthan (Gupta 1987: 25).

Although, in Hyderabad the *lakheras* or *manihars* from Rajasthan remain the core community in the lac bangles sector, people from a number of other communities have also entered the sector as workers, contractors and traders. The new entrants who have increased in numbers over the past decade or so are from diverse ethnic, caste and *biradari* backgrounds, including *Syeds*, *Sheikh*, *Mughals*, *Pathans*, *Qureshis* as well as Urdu-speaking communities other than the *lakheras* or *manihars* of Rajasthan.

Laad Bazar is located in Hyderabad right next to the historic Charminar. Situated on one of the four main roads that shoot out from the Charminar, it is sited in a very old area of Hyderabad, the capital of Andhra Pradesh. "Laad" is a term in Hindi and Urdu meaning "to love" or "to pamper" and a more fitting name would be hard to confer upon the bazar (<http://www.hyderabad.org.uk/excursions/laad-bazar.html>).

Laad Bazar for Hyderabadis is not just a *bazar*, but is a tradition which they have well preserved. It is as old as the history of the city itself. Its features are multi-faceted; and its colour and charm are as fascinating as its antiquity. Also known as Hyderabad's bridal *bazar*, Laad Bazar has much to offer a visitor right from its dazzling exterior to the pitiable constraints its inhabitants have to face. It is a place of endless movement and of different flavours. Double storeyed structures standing on either side of a narrow stretch of road framed between Charminar and the Mehboob Chowk are full of colour and buzzing with commercial activity throughout the year. The street has a number of names such as Chudi Bazar, Joda Bazar, Judwa Bazar,

Meena Bazar, Murga Bazar and so on; and each owes its allegiance to a section of it, depending on the items it sells (<http://www.indiaprofile.com/heritage/hyderabad.htm>).

Laad Bazar is said to have been founded by Ladi Begum, the wife of Mir Mehboob Khan, the wife of Mir Mehboob Khan, the sixth Nizam of Hyderabad. In those days, it used to be a street where the concubines of the *Nizam* lived. The tiny upper storey apartments still seem to hide the romance of their past grandeur, behind their typical little wooden shutters. These apartments are at present being used as *karkhanas* (workshops).

There is yet another story which takes its origin from the days of Qutub Shahis. According to this version, it was called Lord's Bazar or the bazar meant for the nobility Lad Bazar being a latter day corruption. But there is little today to suggest its noble origins (<http://www.indiaprofile.com/heritage/hyderabad.htm>).

About 500 lac bangle *karkhanas* thrive in Mecca Masjid camp and adjoining Mitti Ka Sher, Bhawani Nagar, Talabkatta and Vattepally in Hyderabad, each *karkhana* on average employing 20-25 people.

Bangle-making is a laborious process. Glue is melted in a *kadhai* and lac powder, sourced from local markets, is mixed into it and then kneaded into loose dough. The bangle-maker then rolls the dough into a long bar. The lac bar is allowed to cool, and to make the bangle, a small lump of the bar is warmed and softened (Sivakumar 2007). The colored lac is now stuck on the end of a wooden stick. The lac (without pigment) stuck around a wooden rod is heated slowly over the *angethi*. It is simultaneously pressed with a stone or a wooden tool called *hattha* at regular intervals. When it is sufficiently warm and soft, it is wrapped with the desired color by rubbing the colored lac stick on it evenly. For this purpose the colored lac stick

also has to be warm enough and is therefore heated over the burner. After the color has been applied to the lac base it is shaped into a thin coil with the help of *hattha* and cut off from the plain lac rod. The coil is heated over the burner so that the ends can be joined together to form a bangle. After being joined it is slipped through a round wooden beam (with a tapering end for different sizes) and adjusted for size (www.aiacaonline.org/pdf/lac-bangles-extended-documentation.pdf).

This part of the work is done by men. Once the bangles, in various shapes and sizes, have been crafted by the men, they are embellished with shiny artificial stones, beads, and glass fragments in a riot of colourful patterns by the women. Decoration work on bangles is mainly done by the ladies. This activity is technically known as *Chipai*. The sequins are placed on a tin foil and heated over a burner. They are picked up one at a time and stuck on the bangle, who meticulously affixes each of these tiny pieces onto the warm, one-inch, or even less, lac base (Sivakumar 2007). The wages paid to lady workers who are engaged in *Chipai* work are low paid labourers. They make only traditional designs. They are not educated. They don't apply their minds to invent new designs. They are engaged only in stereotyped work.

A basic set of bangles can be made in about 20 minutes. During the entire process, the material is repeatedly heated over coals so that it stays malleable. The melting and mixing is done on kerosene stoves. This industry is all about small money. Over 180 bangles are crafted out of a kg of lac powder bought for Rs 350. The colours cost about Rs 200 a kg and can be used for almost 1,000 bangles (Sivakumar 2007).

3.2.4: Child Labour in Lac Bangles Industry and Health Hazards

Child labour is an important part of the lac bangle industry of laad bazar. Children hired to decorate bangles made of lac, a resin from trees, in small workshops in the back streets of Hyderabad. Bangles are to be found in the bazar, behind the Charminar, the 15th century landmark of the state capital, where there nestle many small shops. In the labyrinthine streets, families live in adjacent white-washed houses. Some have lived here ever since they left their homes in Rajasthan and rural Andhra Pradesh decades ago and they still carry on their various craft traditions, including the making of bangles. The lac bangles are made at home and supplied to the shop so each shop has its own supply chain. (<http://timesofindia.indiatimes.com/articleshow/35728167.cms>).

Ironically, while artisans are reluctant to have their children learn the craft, child labour does persist in this industry. Children from neighbouring slums are engaged as trainees and paid only commuting fare (Sivakumar 2007). Their parents preferred to send or engage them in the lac industry as they expected that their children would learn skill, which in turn would ensure employment and better income when children attain adulthood. Children sit on burlap mats, decorated the lac bangles with tiny glass beads. In their midst is a brazier. Hundreds of tiny, shining beads in many colours spill out across a griddle. Each child holds a pair of tweezers in her hands. She picks up one bead at a time and presses it firmly down onto the bangle with a swift motion of the thumb. The process takes up to three-quarters of an hour. Dozens of bangles can be made in an afternoon and are then taken to the shops. The workers are largely illiterate and have no retirement or old-age benefits. When in need of money, the traders loan them an amount and deduct it every week from their wages. “This is a typical example of the unorganised sector (Sivakumar 2007).

The harsh reality of the beautiful bangles for which Hyderabad is famous is that they are the product of the exploited labour of women and children. Down the centuries, the lure of this product has persisted in the hearts of millions of women seeking to adorn their arms with a dazzling set of Hyderabad bangles. There are more than 500 shops flanking either side of the world famous Charminar today selling their wares. Hyderabad is an amazing mix of the ancient and modern, embodied in one of the oldest shopping centres in the city, the laad bazar, where bangles are sold along with a large number of other goods.

Bangle production takes place both at *karkhanas* (small centres outside the house) as well as in homes. It is one of the hereditary occupations of many families in the old city. Generally boys are found in *karkhanas*, which are situated in centres such as shops, while girl workers are found in homes. By and large, the houses in the old city are very small, generally with one room or, rarely, two rooms, including a kitchen. Bathrooms are either very small or non-existent. After the daily chores are completed and food cooked for the day, many of these houses are converted in small *karkhanas* to produce bangles. Bangle making requires a furnace to burn constantly therefore the tiny spaces where the trade occurs are very hot and dusty. While generally well lit, rooms are filled with the smell of burning chemicals.

Child workers are involved in all steps of the production of small bangles with simple designs. There are many incidences of children burning their hands in the furnaces while shaping the bangles or embedding the stones. Both women and children complained that sitting in one place throughout the day gives them backache. Further the need to concentrate their vision on the furnaces and stones causes eye pain and other problems and can take a heavy toll on eyesight (Pande 2008).

The causes of child labour are all intrinsically interrelated such as poverty, lack of parental interest, tradition of making children learn the family skills, absence of universal compulsory primary education, lack of educational facilities, cheap labour, easily amenable, family debt, large family, the general Indian attitude toward child labour, stagnation of agriculture, ineffective legislation.

Child labour is rampant in lac industry, which is a sign of widespread poverty and illiteracy. As a result these children are being exploited by the people who achieve their selfish ends. The ILO definition of the worst forms of child labour includes work that is likely to jeopardise health and safety. The relationships between child labour and health are complex. In lac industry, very often, children work in hot, humid, in contaminated places with no ventilation. Constant exposure to flame, melting lac and dust damages their lungs and vision.

Lac bangle making process requires the heating of lac in *bhatti* or open flames. Exposure to fumes from fuel and heated lac is reported to cause sore and runny eyes, headaches and nasal and throat irritation. Persistent exposure to this environment, moreover, is thought to cause serious ailments, including asthma and T.B. Breathlessness was also commonly reported among children due to the fumes of lac. This work requires the use of various sources of fire and heat, without reasonable safety precautions.

Child labour is evident at all stages of bangle work, in factories, in the smaller workshops and at home. The working environment in these places is challenging even for adult workers; for children, some younger than 11 or 12 years-old, this environment is positively harmful. Lac bangle making work is highly hazardous for children and linked to vulnerability to respiratory diseases, such as asthma and T.B.

The people working in the sector are clearly aware of the dangers. A number of children as young as ten who routinely help their mothers at home by getting through a few *chura* after school. These children slip almost unintentionally into making lac bangles as an extension of their household chores.

The relationships between child labour and health are complex. They can be direct and indirect, static and dynamic, positive and negative, causal and spurious. Children engaged in work are exposed to a variety of hazards (e.g. dangerous machinery, falling objects, pesticides, chemicals, abusive employers) that have the potential to seriously damage their health. In addition to such health risks, the sheer exhaustion induced by physical labour can be expected to place stress on the body and provoke illness. The relationship between health and child labour has been very little explored scientifically and it is difficult to be precise the health status of the workers in general and child labour in particular and the data is not be of a high standard, but some health hazards may be inferred.

Dangerous machinery, sharp tools and toxic substances in the working environments of children affect them adversely. Regulation is difficult and work places do not meet hygienic standards. Unhygienic living and working conditions combined with malnutrition makes them vulnerable to communicable diseases as compared to their non-working counterparts. Children become thin, weak, depressed, and unhealthy and the unsafe and unhygienic working places along with poor nutrition reduce their longevity by half (www.karmayog.org/library/libartdis.asp?r=152&libid=249).

In the absence of running water or toilet facilities gastrointestinal diseases flourish and it is difficult to break the oral-faecial cycle. Providing facilities cost to employers mean that they might as well employ adult labour. Child labour is anyway often casual and poorly paid. Severe malnutrition, anaemia, hard labour, fatigue and

inadequate sleep make children more susceptible to accidents. Given that the work may cause an accident, the first concern of the employer should a difficulty arise, is to conceal the circumstances to make as little as possible of it and to come to a direct understanding with the family. The age under which the working children are more prone to accidents than the acts in the same work-situation is not clearly investigated so far.

Children at work are exposed to toxic substances. Ankylosis, spondilitis, and permanent spinal deformity have been attributed to abnormal postures, which the working children have to adapt while working. It calls for some studies to prove any interrelationship between the posture whilst working, young age of the worker, and number of years of the worker, and number of years of work and bone deformities later in life.

Being child labour has a profound adverse influence on the children's psychological development due to deprivation of leisure, play and recreation, which are absolutely essential for healthy psychological growth. It was found through the medical practitioners of the study area that the children who have restricted social interaction, long hours of daily work suffer the inevitable crippling affect on their emotional development. However, they suggested that there is a need for in-depth study on the psychological aspects of child labour, particularly of those children who work for a long hours, from a very early age. However the symptoms of back pain and pain in limbs amongst some of the children could be directly attributed to the posture of the children at work as well as to the long, continuous working period. Similarly the attributes of breathing difficulty and pain in chest could be related to the consistent and long-term exposure to dust in polishing units (Sekar 200?).

CHAPTER 4
PRIMARY DATA ON SOCIO-ECONOMIC DEPRIVATION OF MUSLIMS IN
THE LOCK INDUSTRY OF ALIGARH AND THE LAC INDUSTRY OF
HYDERABAD

4.1: Case Studies of Aligarh

Case 1:

Zakir Ali, a 51-year-old man belongs to *Alvi Bradari*. He lives in Shahjamal along with his wife and four children. Earlier he used to pull a rickshaw but now he works in a lock's *karkhana*. He is suffering from tuberculosis. His monthly income is Rs. 1200 with an expenditure ranging between Rs. 50 to 60 a day for his treatment alone. Therefore, his income is not sufficient to support the family. That's why his wife also works in the same *karkhana* to supplement her family by the small amount of Rs. 700. Owing to financial constraints she cannot send her children to school. The family lives in a single room, which is neither properly ventilated nor hygienic. They live below poverty line and the future of all the children is in the dark. The family is victim to high price rise.

Case 2:

Afsana Begum, a 45-year-old widow, lives in Shahjamal, one of the slum areas of Aligarh. She belongs to the *Bhatiara* community. Nowadays, this community claims the status of Sheikh. She is an illiterate and has four children. In order to supplement her family she started working in a *karkhana* after her husband's death. She involves in the work of *pressmaini* and earns Rs. 800 - 900/- per month. Her eldest daughter who is just 13 years old also works in the same *karkhana* and earns

Rs. 400 - 500/- per month. The remaining other three children are not engaged in any work. She wants to send them to school, but her present economic condition does not permit it. Mostly she is unable to arrange for two square meals a day. As she is illiterate she is excluded from many governmental schemes for widows and she is unaware of bank loans, etc. She admits that economic reason is the only reason for her to push her daughter to work at in such an early age.

Case 3:

Naseema, a 35-year-old lady is involved in the lock making process. She is living in the ADA colony of Shahjamal with her mother-in-law, husband and two male children. Naseema's elder son Ghufraan is 7-years and her younger one Imran is over 4 years. Both the children are malnourished and do not go to school. She hails from the *Ansari* caste.

She has been engaged in the work of the power machine for 15 years and earns only Rs. 600/- monthly. Being a kidney patient she works on the power machine, which is very cumbersome and it adversely affects her health. Owing to lack of money she cannot get proper treatment.

Her husband Sulaiman is a 40-year-old rickshaw puller, and he owns rickshaw. He earns around Rs. 50 to 60 per day. However, being an alcoholic he does not go to work regularly. He spends all his earnings on his own addiction. They live in a single rented room which is neither ventilated nor hygienic.

Case 4:

Mohammad Rafiq, a resident of Mahfooz Nagar (Shahjamal) is 18 year of age belonging to *Alvi* community. He is getting 1200 monthly by working in the process of polishing of locks. He started working in this industry at the age of nine year. He is the only earner of the family in which six children are living. He also has to take care of his father who is very old and is suffering from arthritis. At an early age, he is burdened with the responsibilities of his family members. He is living in a *kuccha* house with two rooms. They live below poverty line and have to manage water from the municipal hand pump. He wanted to study but due to his adverse economic condition, he could not go to school.

Case 5:

The respondent Mohammad Mubeen aged 23 year is '*Teli*' by caste. Presently he is living in Telipara area of Shahjamal. His father migrated from Purdil Nagar 20 year back, who was engaged in lock making. After his father's untimely death he started working in the lock karkhana at an early age of twelve. Right now he is living with his family in which three members are present; they are Husn-e-Bano (mother), Gulshan (wife) and Mohammad Mujeeb (younger brother). He couldn't study due to his father's low income. His younger brother who is twelve years old now, wants to go to school but because of Mujeeb's low income i.e. around 1800 monthly he is also unable to study. Now he is under training in a cycle shop.

Case 6:

Sattar Malik lives in *gali* (street) no. 4 of Shahjamal. He is 35-years-old, and he belongs to the *Teli* community. His wife's name is Sameena, the couple is having six

children that is, five daughters and only one son. Among them two daughters Shabnam 10 years and Shahnaz 8 years are studying in a *Madarsa* because he believed that instead of modern English education, only religious education is the best for girls. He is involved in the work of *talajadai* (lock setting). His work depends on the *Thekedar* under whom he works. He earns maximum Rs. 2000/- in a month only when all his family help him. The family lives in their own single room, which is *kuchha*. Owing to poor sanitation their room is filled with dirty water most of the time and he admits that his financial condition is the most important reason for his present state of affairs. Owing to lack of awareness and illiteracy, they couldn't adapt to the policy of family planning because they believed that more children means more income and less children means less income.

Case 7:

Dulari who is 35 year-old lives in Goshtwali gali of Shahjamal. She is from *Teli* community. Her husband's name is Dilshad who works in a *karkhana*, and earns 3000 Rs. per month approximately. Dulari is engaged in the process of liver *chirai* and gets 300 Rs. monthly. She is suffering from Tuberculosis and her nature of job does not allow getting the right treatment. She feels that she is a victim of ill fate. The couple is blessed with four daughters and two sons. Dulari is very fond of studying that's why she has sent her five children to school. She has to spend 250 Rs. on them for their fee per month. She treats her daughters and sons equally and shows equal preference for their education. She is not in a condition to make any saving because of her illness and the large size of her family. The family is very poor and even facing problem in managing bread two times a day.

Case 8:

By passing the muddy way researcher came across a poor girl named Naghma who was 14-year-old. She belongs to *Syed Alvi* community and having three sisters. Her elder sister Seema is seventeen years old. Both of them are engaged in the process of lever *chirai*. Seema also has to take care of another siblings and she is doing all the domestic work like making food, cleaning utensils and washing clothes etc. Her younger sister Hina who is twelve year old also helps her elder sisters. The younger one Nisha is six year old. No one amongst them is going to school.

Her mother died four years back because she was a diabetic and due to lack of money she couldn't get the proper treatment. Her father worked earlier in lock making did not get sufficient money with the result that every day the family became poorer and poorer. He even borrowed money from *Sahukar* to save the life of his ailing wife but unfortunately one day the family lost her. Now all the four sisters are living their life in a severe crisis. Their father has gone to Delhi to earn money by selling watches on the roads and get Rs. 1200 to 1500 per month. He is suffering from respiratory problem. So he has to spend some money on his medicines, and he sends a little amount of money to his children.

It was really very sympathetic because Naghma was also not well she was lying on the bed because she was having chickenpox. She has to take care of her at her own level no one is there to help her. Even she doesn't contact any doctor because she had no money. It was very dark in their one rented room, no water, no electricity at all.

Case 9:

Muneeza Begum 35-year-old, woman from *Saifi* caste is passing her life in a worse condition. Her family lives in ward no. 76, *Gali* (street) no. 7 of Mehfooz Nagar area of Shahjamal. She is engaged in the work of lever *chirai* for the past one year and hardly gets Rs. 15 for 3000 lever *chirai* in a day depending on orders. Apart from this work sometimes she also sews trousers in her area and gets only 50 paisa for each. She got married at an early age of fourteen. Her husband is involved in the work of carpentry and earns approximately 60 to 80 Rs. in a day. One of his heart's valves is blocked and he spends all money on his illness. Mostly he is unable to do work because of his deteriorating health.

She also let the researcher know that twice in a month one *Sahukar* came from Allahabad and the people of that area contacted him with the help of a middleman in order to borrow money from him; Muneeza's husband also took 5000 Rs. on loan from that *Sahukar*.

She is having seven children amongst them the eldest one is Faheem, who is 18-year-old, he has been going to *karkhana* for the past one year in order to learn lock making skill and can get Rs. 500 per month. Before one year he used to do carpentry work with his father. The second and third child in birth order is Gulafshan a 15-year-old and 13-year-old Hina. Both of them help their mother in the work of lever *chirai*. Now the next one is 10-year-old Roshan, Nadeem 8 year and Zubair 6-year-old. All these three children neither go to school nor do any work. Last one is Tabassum, who is 4 months.

Muneeza has been suffering from T. B. since last ten years and she has to spend money on her illness. Both the spouse is suffering from severe illnesses. She says that sometimes it is impossible for her to arrange two time meals a day. When

she wakes up in the morning she becomes horrified with the feeding of her children. She wants to send all of them to school but due to lack of money she is unable to send them. No one is literate in her family.

The family is living in a rented room without electricity for which she has to pay Rs. 300 per month which is very miserable. Neither there are toilet nor water facilities at all. Hence they are forced to go to an open field.

Case 10:

Allahbakhsh 40-year-old man, looks older than his real age, lives in *Telipada, gali* (street) no. 3 belongs to *Alvi Sayyad bradari*. He was involved in the work of lever *chirai*. He has six daughters namely; Zahida, Razia, Darakhshan, Kahkashan, Nisha and Neha and four sons whose names were Mobin, Chand Babu, Mustakeem and Musheer. Amongst his ten children 4 go to school and after coming back from school they help their father in his work. In order to look after his family he also pulls a rickshaw whenever he returns from the factory. So by adding his money he earns 3000 to 4000 Rs. monthly. His eldest daughter who got married two years back suffered from tuberculosis and her husband deserted her. So Allahbakhsh also has to take care of her by spending some money on her illness.

Case 11:

Naushad used to work in a lock industry and earns 500 Rs. in a week. When researcher met him he was engaged in nickel polishing of handles. He is 29-year-old and his wife who was four year younger than him became the victim of fate. Two years back she died during the delivery of her 4th child. She gave birth to a baby boy who also died at that time; due to lack of money Naushad was unable to take her to

the hospital and failed to save his loving wife. Now he is living in *gali* (street) no. 20 of Shahjamal with his ailing parents and three children. His eldest son Arbaaz who is 9 year old goes to school. The two remaining children one son and one daughter are staying at home. It is the duty of Naushad's mother to look after them. She is also not well because she is suffering from high blood pressure and at an old age she also has to take care of her husband who is paralysed and is on bed. The family is living in a double rented room with a little open space by paying Rs. 300 per month. He is planning to get married for the sake of his family and has decided not to involve his sons in this work because he thinks that if they start working they will get less money and would not be able to save their wife like him.

Case 12:

Dilshad is 30-year-old lives in the muddy area of Shahjamal. He is involved in the work of nickel polish of handles and gets 500 Rs. per week. Basically he hails from Hathras but 20 years back his parents migrated due to their poor economic condition. Now his father has died due to heart failure and mother is unable to walk properly. Now he is living with his mother, wife and three children. His wife's name is Azra, earlier she was engaged in the work of lever *chirai* but now she is expecting a baby and can't go for work. His eldest son Faraz who is just twelve year old does liver *chirai* and gets approximately 100-150 Rs. in a week. Neither the other children named Salman, Arbaaz, and Neha are going to school nor do they do any work. He also revealed that his wife suffering from tuberculosis. Sometimes he borrows money in advance from his owner and works in order for the treatment of his wife. They are living in a rented room for which he pays 400 Rs. per month. The room is not properly ventilated. No electricity is there. Therefore the family is prey to high price

rise. He has promised himself that as soon as he earns more money he will send all his children to school, because he feels that to be educated is very important and all his children can make their own future by getting proper modern education. He treats his daughter and sons equally and shows equal preference to their education.

Case 13:

Shanno Jahan aged 45 year is an illiterate woman residing in Shahjamal. She is married and considers herself to be of '*Ansari*' caste. She is having a monthly income of Rs. 300 by the lever *chirai*.

Shanno's family consists of seven members apart from her husband, who is 53 years old. She is having three female children aged seventeen, ten and five years respectively, two male children of age twenty and fifteen respectively. The elder son is married and having one daughter of two years age. The family is having its own house consisting of two rooms of mixed type i.e. one *pukka* room and one *kuccha* room. The condition of house is quite dilapidated. There is no proper ventilation rather very concept of ventilation appears amazing to the family members. They are availing the electricity facility. Moreover the family is having sanitary toilet and bath room in the house.

The husband of the respondent is a chronic patient of skin disease but is unable to have proper treatment due to expensive treatment or the inadequate income. Apart from this family is satisfied with their health conditions.

All the family members are either illiterate or having education less than matriculation. However, now all the members are dependent on Shanno's income.

At present Shanno is worried about the marriage of the elder daughter from the financial point of view. Basically this is the general trend in the poor families to be in debt by the marriage of daughters or not having enough savings.

Case 14:

Kallu aged 40 year is a man of 'Teli' community. He has education up to 5th standard. Kallu is engaged in lock polishing and brightning work in a *karkhana* and earning a monthly income of Rs. 3000. Kallu has a family of seven members, the family members include his wife aged thirty eight years, three daughters of age twelve, five and two years respectively and two sons of age ten and seven years respectively and also the mothers of Kallu aged fifty five. All the members are dependent on Kallu.

The family is living in a rented house consisting of two rooms and paying Rs. 400 as monthly rent and the condition of the house is very bad. The family is having separate toilet, bathroom, kitchen and electricity, but improper ventilation. The family is least concerned about education of their children. It is clear from their vague reply on this issue.

Case 15:

Irfan Ansari aged 35 year is a native of Upper Court. He is having no formal education and proclaims himself to be of 'Ansari' caste. At present he is earning Rs. 2000 per month from his business of lock making. The family of Irfan consists of eight members. His wife is thirty four years old, while two sons are of age eighteen and twelve years and four daughters of age sixteen, fifteen, ten and eight years. All the children are given formal education at a certain level. Irfan is having his own

house of two rooms that are in bad condition. He is neither availing electricity nor water supply nor proper ventilation in the house. The family is not having any particular construction of kitchen.

The respondent, Irfan, as evident from the above facts is the only bread earner in the family. Although he is illiterate and could not provide education to his elder son but at present he is providing education to younger children. The respondent is worried with the hassles involved in the process of getting a loan.

4.2: Case Studies of Hyderabad

Case 1:

Sirajuddin, 44 years old man lives in Dal Mandi a locality of Shahganj with his wife and four sons. He belongs to *Manihar* community. He migrated from Fatehpur (Rajasthan) to Hyderabad at the age of fifteen with his uncle. After that he started working in a *karkhana* for five years on a very low amount. He then got married and finally settled at Hyderabad. His wife is also from his native place.

Now he runs a rented shop of *lac* bangles near Mitti Ka Sher (a locality of Laad Bazar). His three sons named Kamaluddin 18-year-old, Salahuddin 17-year-old, and Jalaluddin 15-year-old also worked with him in the same shop. All of them can earn from 200 to 250 Rs. per day. They work for nine to ten hours, but are unable to complete more than two or three sets of bangles per day. At the end of the day Sirajuddin gets very little money for all his efforts thus becoming trapped in a never-ending cycle of overwork and low pay. His younger son Aladin, a 13-year-old studies in 7th standard. He wanted his three sons educated but his financial condition didn't allow him.

Sirajuddin lives in a common rented electrified house with his family. In that rented house there are only four rooms with one toilet and bath room. These four rooms are shared by four families including Sirajuddin. The house is not hygienic at all because there are thirty three members sharing a common toilet which is mostly get choked and stinked.

Case 2:

This case study refers to a 17-year-old male named Waseem Akram who belongs to *Ansari* Community. He is totally illiterate because of his father's poverty. He passes his life in by living in a garage which is built near Bhawani Nagar (Talab Katta) where other migrated labours from Bihar use to live. Three years back he also migrated from Rehmatpur Dhikri village District Gaya, Bihar to Hyderabad. Before coming to Hyderabad he used to pull a rickshaw but now he is working in the *karkhana* of *lac* bangles and do the work of *Moti Jadai* (stone stud). He is not satisfied with his present work because his eyes get affected and he suffered a muscular problem by putting his head down for long hours. He wants to get rid of this work but the thought of family responsibility stops him.

His parents are still living in Bihar in an own *kuchcha* house without electricity and toilet facility. His elder sister Sakina 20-year-old is married and the younger one Rehana 15-year lives with her parents and does all the domestic work. Waseem's father Puttan 51-year-old makes *agarbatti* and earns a little money. His 42-year-old mother Madina has been suffering from tuberculosis for the last ten years. Due to poverty her health is worsening day by day. Waseem's monthly income is Rs. 1500 which is not sufficient enough to support the family. Being an only son, he is burdened with the responsibilities of his family members.

Case 3:

Lal bi, 45-year-old belongs to *Sheikh* Community. After her husband's unfortunate death due to heart failure she started working in *lac* bangles. Right now she lives with her mothers' house in Mecca Masjid Camp. The family lives in a single room which is neither properly ventilated nor hygienic. Her family comprises of three

children namely two daughters and one son. Lal Bi is engaged in *gota lagai* and earns 60 to 80 Rs. per day. *Gota lagai* is also known as *Chhipai*. Her work depends on the *thekedar* (middleman) under whom she works. Lal Bi's son Sajid eighteen years old is a rickshaw puller and earns maximum 100 Rs. per day. She is not in a condition to make any saving and the family lives in a miserable condition.

Case 4:

Mohammad Siddiq, 28-year-old man belongs to *manihar* community. He lives in Shahganj with his parents. He has seven sisters and two brothers. Among them one brother and two sisters are married. He is doing the job of making *lac* bangles and runs a shop at Mitti ka Sher (Char Kamani). He has learned up to 8th class. Siddiq and his elder brother Mohammad Meraj work together and earn 250-300 Rs. per day. His younger brother Mohammad Hamza reads in B. A. IInd year. He lives in an own *kuccha* house in which there are only two rooms. In one room his elder brother's family lives and in another room Siddiq and his five sisters and parents live. His father is suffering from high blood pressure.

Siddiq and his brother work hard and get very little money due to stiff competition in the market. This is not sufficient regarding the needs of his family. When the researcher questioned him about the competition in the market he answered that earlier, stones used to be imported from Australia. But due to substantial increase in its price, stones are imported from China. However, Chinese stones are not durable and their brightness fades within a short period.

Case 5:

Mohammad Ghaffar, 35-year-old belongs to *manihar* community. He lives in Shakkar Kotha (Char Kamani). His father migrated from Fatehpur (Rajasthan) to Hyderabad forty years back. Ghaffar has engaged himself in making *lac* bangles and earns 100 to 150 Rs. His wife also helps him in his work. Ghaffar has four children comprising of three daughters and one son. All his children go to Aganwadi School situated in his locality. Ghaffar is illiterate and wants to educate all children. He lives with his parents in own single room. His mother and father both are suffering from Asthma. His mother was paralysed a year ago. Earlier his parents were also doing the job of making *lac* bangles but due to poor health they are unable to continue the work. Some amount of Ghaffar's money was invested in his parent's treatment. He is now living from hand to mouth.

Case 6:

Mohammad Shahnawaz, 25-year-old lives in Talab katta in a *karkhana*. He belongs to *sheikh* community. He has one brother and two sisters. His father died seven years ago. After his father's death he migrated from Patna (Bihar) to Hyderabad with his brother-in-law five years ago. He engaged himself in the *gota lagai* (tiny precious stone making) in lac bangles. He earns 100 Rs. per day. Shahnawaz has two younger sisters, one is married and the other one lives with his mother in Patna. Shahnawaz's twelve years old younger brother named Salim works in a tea shop and earns Rs. 15 per day. His family lives in a hut. They live below poverty line and depend on water supplied by the municipal hand pump.

Case 7:

Mirza Farooq Ali Beg, who is 25-year-old man, belongs to *Mughal* community. He is lives in Kamidipura PS (Osmanbagh) in a rented *kuccha* house with his one brother and one younger sister for which he pays 1000 Rs. per month. Two elder sisters are married. His father died fifteen years ago and his mother's mental condition is not good. He has engaged himself in *lac* bangles making work at an early age of seven and earns 100 to 150 Rs. per day depending on work. In his family no one is literate. His younger brother is twelve years old, presently he is working as a trainee in a cycle shop. Farooq's younger sister lives in the house and performs all domestic jobs. The family is very poor and can hardly make both ends meet.

Case 8:

Noor Mohammad, 85-year-old man has engaged himself in making *lac* bangles. He belongs to *manihar* community. At the age of twenty five years he migrated from Shekhawati, Jhunjunu (Rajasthan) to Hyderabad sixty years ago. He has four sons and two daughters. All children are married. Noor Mohammad lives in Chelapura Chowk with his wife in a single owned room. He is suffering from diabetes. Due to his poor health he is unable to labour hard. He earns 150 to 200 Rs. daily. He introduced aluminium rings in the Hyderabad bangles although this type of ring is not used in Rajasthani *lac* bangles. That is the main difference in Rajasthani bangles and Hyderabad bangles.

Case 9:

Syed Akhtar, 42-year-old man who lives in *Gali* No. 2 of Bhawani Nagar (Talabkatta). He started working in the field of bangle industry at an early age of eight because his father was a fruit seller and did not earn sufficient amount of money to fulfill the demands of such a large family of twelve members.

Syed Akhtar got married twice. His first wife is residing in the house of Bhawani Nagar (Talab katta) and takes care of the household responsibilities. He has five children of his first wife among them three sons and two daughters. Only the eldest daughter got married six years back and the remaining four children are studying in a private school.

On the basis of researcher's enquiry he revealed that his second wife unfortunately died eighteen months back. She was having lung problems because she had been engaged in the profession of *gota lagai* since her childhood *lac* melting was the profession of his second wife's family. She had been living in that poisonous atmosphere since her birth and that poisonous atmosphere engulfed her life. Before her death she was residing in the Mecca Masjid Camp on an *awkaf* and paid 100 Rs. per month. She had two sons and two daughters. Now her sister is looking after her children. Amongst them three are going to school except Sana the younger one, whose right organs, including hand and leg, are weak. She seems mentally disturbed.

Syed Akhtar runs his own bangles shop in Laad Bazar, earns approximately 400 Rs. daily. In spite of earning so much money he is unable to save because he is bound to spend a large amount per month on the education and other daily life requirements of his children from both wives.

Mr. Akhtar owns cemented house comprising of three rooms in Bhawani Nagar (Talab katta). The house is electrified and has the hand pump facility. His eldest son helps him in this work after returning from school.

Case 10:

Masood Husain, a 23-year-old fellow resided at Mecca Masjid Camp. He was residing there on *awkaf* and paid Rs. 150 per month for three rooms. Masood had four brothers, for them he was the only bread winner in their family. Apart from brothers he had four sisters and fortunately all of them were married. His three younger brothers are studying in a private school near Masjid Camp. His mother who was a housewife and underwent a surgery recently was staying with him. Masood earned 180 Rs. daily. Being the eldest and the only responsible son in the family he also has to spend 3000 Rs. per month on his younger brother's education. In order to feed his family and to fulfill all their expectations, sometimes he works overtime i.e. 5 hours more than the expected time, and by working over time he can able to earn 250 Rs. per day. He worked overtime thrice in a week. He also has to pay all the bills i.e. 90 Rs. for water bill and 120 Rs. for electric bill.

Case 11:

Haseena a 40-year-old *Manihar* woman runs her shop at Mitti Ka Sher (*Char Kaman*). Researcher came across her for the first time at her shop. After getting married she came to Hyderabad from Fatehpur (Rajasthan). Her in-laws migrated from Fatehpur about twenty years back and settled down in Hyderabad.

Manihars are supposed to settle their children's marriage within their own community. Her husband named Shafi Mohammad doesn't do any work and is a little

bit religious fanatic. Mostly he spends his time near *mazar*. After their marriage when Ali was born Haseena's father-in-law separated himself from her family because he was unable to feed his own children. It was not possible for Haseena to overcome this stressful situation but being a *manihar* woman she could do all the work related to bangles. As the time passed she started taking orders of *gota lagai* from the other shopkeepers and could do that with the help of other women in her own house. After a few years she took a shop on a monthly rent Rs. 3000 and runs herself. She earns 400 per day from that shop. Her elder son Ali who has passed matriculation helps his mother with his wife. His wife also hails from Rajasthan. Ali has five sons. The other child of Haseena is Rashida who is studying in class 10th, then Rafiq who is in 8th class and the youngest daughter Farida is studying in 7th standard.

After the question raised, by the researcher whether she was satisfied with her present work or not, she replied that earlier she got more money for this work because at that time it was limited to *manihars* only but now the people from other castes started working in this area.

Case 12:

Shah Alam, 37-year-old man belongs to *Manihar* community. He lives in Jalal Kucha in a rented house. Ten years back he migrated from Rajasthan with his wife and three children. He has involved himself in *lac* bangle making process and earns 100 Rs. per day. Shah Alam's wife Gulistan also helps him in his work. His two sons and one daughter go to school. Earlier Shah Alam was doing work in a *karkhana* but now he takes orders from the shopkeepers and completes it in his home. Shah Alam does hard work in order to fulfill the demands of his children. He wants to educate his children because he never went to school due to his father's poor financial condition

and started doing this work at an early age of eight years. He feels that being illiterate; he is suffering, which his children can overcome by getting education.

Case 13:

Mohammad Imran, who is 9-year-old, belongs to *Manihar* community. He is living in Mitti ka sher in a rented *kuccha* house with his one brother and two sisters for which he pays 800 Rs. per month. Two sisters are married. His father died fifteen years back and mother's mental condition is not good. He engaged himself in *lac* bangles making work at an early age of seven and earns 40 to 50 Rs. per day depending on work. In his family no one is literate. His younger brother is seven years old presently he is under training in a cycle shop. Imran's younger sisters live in house and perform all domestic works. The family is very poor and even facing problem in managing bread two times a day.

Case 14:

Gulnaz, 13-year-old belongs to *Sheikh* Community. She is living in Mecca Masjid Camp on *awkaf* and paid Rs. 100 for one room. Her mother lives at home and takes care of the household responsibilities. Her father had been a worker in *lac* bangles industry for about thirty years. But because of the hazardous nature of the work, his health was constantly deteriorating. One year back he stopped working in bangle industry. She has two sisters and one brother. Gulnaz is engaged in *gota lagai* and earns 40-50 Rs. per day. *Gota lagai* is also known as *Chhipai*. Her work depends on the *thekedar* (middleman) under whom she works.

Gulnaz's eighteen year old brother Haseeb is a *rickshaw* puller and earns maximum 70 to 80 Rs. per day. He is consuming alcohol since two years. He is

addicted to it. She sadly says that her brother Haseeb is the only hope against hope for her.

Her younger sister Rani, who is ten year old also, helps her in his work to supplement a small amount to the family's income. All the family members are illiterate apart from Reshma, who is eight year old studying in Government school in her locality. Gulnaz has no money to pay for her father's treatment. She is not in a condition to make any saving and the family is living in a miserable condition in a single room which is neither properly ventilated nor hygienic and depends on water supplied by the municipal hand pump. The insufficient earnings are the means of livelihood for most of the artisans in the area surrounding the Charminar.

Case 15:

Halima Begum, 42-year-old woman lives in Mecca Masjid Camp with her husband and three daughters belonging to *sheikh* community. She marches speedily down the narrow lane, nimbly avoiding the puddles. The zigzag lane is filled with haphazardly parked two wheelers, clotheslines, small washing areas, huge containers of water and cement bags. Halima, as she is fondly known, is rushing off to work just three streets away from her home.

She is late and concerned about the full day's work that awaits her. She is one of the thousands of workers in the old city of Hyderabad who earn a livelihood by making *lac* bangles. These artisans are part of the unorganised sector, working out of small units, usually within the confines of a house, and most bangle units are family affairs. In some cases, as with Halima, members of different families come together to work. After the question raised by the researcher why you are go to other's house for work, she replied, I used to work from home when my husband and brother-in-law

made bangles. Now they have changed over to construction work. So I go to a friend's place and chip in there.

Hyderabad is well known for the traditional, dazzling *lac* bangles that are sold in shops in the historic Laad Bazar, also known as *Chudi Bazar*, adjacent to the city's monumental landmark, the Charminar. Most shopkeepers sell the bangles loose, leaving it to the customers to mix and match the bangles. While the thick bangles are sold in singles, the thin ones can be purchased in sets of six, 10 or 12. The shopkeepers give a commission to the bangle-makers and the shining bangles are sold for outstanding profit margins. But the profits are not passed onto the makers of these amazing creations one of the reasons why many artisans, such as Halima's husband and brother-in-law, have given up the craft in search of a better livelihood.

Halima's family is the perfect case study that shows a traditional craft can gradually fade into oblivion. With the men in her family seeking alternate employment and her children studying, Halima is her family's last link with the traditional craft.

4.3: Aligarh and Hyderabad Tables

Different type of deprivation has already discussed in chapter 1. The data collected from field may be looked upon in terms of (a) material deprivation (b) social deprivation (c) multiple deprivation and the respective variables are family information, education, income, housing status, health and hygiene and political dimension. These things have been conceptualized and discussed in detail in chapter 1.

Table 4.3.1

Age-Wise Distribution of Aligarh and Hyderabad Respondents

S.N.	Age group	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Child (5-14)	12	8.0	21	14.0
2	Young age (15-35)	88	58.7	93	62.0
3	Middle age (36-60)	48	32.0	35	23.3
4	Old age (61 & above)	2	1.3	1	0.7
Total		150	100	150	100

Source: Field Study, Aligarh and Hyderabad (2009-2010).

Researcher differentiates the respondents on the basis of their age in terms of four categories: viz. (1) Child (5-14), (2) Young aged (15-35), (3) Middle aged (36-60), and (4) Old aged (61 & above). Table 4.3.1 shows that amongst 150 respondents from Aligarh, 8.0%, 58.7%, 32.0%, 1.3% were in the category of child, young age, middle age, old age respectively. Another distribution of 150 respondents from Hyderabad shows that 14.0%, 62.0%, 23.3% and 0.7% were fall in the category of child, young age, middle age, and old age respectively.

Table 4.3.2

Gender-Wise Distribution of Aligarh and Hyderabad Respondents

S.N.	Gender	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Male	116	77.3	83	55.3
2	Female	34	22.7	67	44.7
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

It is found that percentage of female respondents is less in Aligarh i.e. 22.7 as compared to females from Hyderabad, whose percentage is 44.7, which is evident from Table 4.3.2. On the contrary, male respondents from Aligarh are 77.3% and 55.3% in Hyderabad respectively.

Table 4.3.3

Caste-Wise Distribution of Aligarh and Hyderabad Respondents

S.N.	Caste	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	<i>Ashraf</i>	47	31.3	110	73.3
2	<i>Ajlaf</i>	103	68.7	40	26.7
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

Caste constitutes an important aspect of the Indian society. A look at Table 4.3.3 indicates that there was a great difference in the caste of the respondents of Aligarh and Hyderabad. In Aligarh, out of 150 respondents, 31.3% belong to the *Ashraf* caste and 68.7% belong to the *Ajlaf* caste. On the other hand, in Hyderabad out of 150 respondents, 73.3% were from *Ashraf* caste and 26.7% belong to *Ajlaf* caste.

Table 4.3.4

Civil Status of Aligarh and Hyderabad Respondents

S.N.	Civil Status	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Unmarried	52	34.7	62	41.3
2	Married	98	65.3	88	58.7
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

Data presented in Table 4.3.4 shows that in Aligarh out of 150 respondents the percentage of unmarried respondents was 34.7% and married was 65.3%. On the other hand, out of 150 respondents from Hyderabad 58.7% were married and 41.3% were not married.

Table 4.3.5

Family Type of Aligarh and Hyderabad Respondents

S.N.	Family Type	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Joint	25	16.7	4	2.7
2	Nuclear	125	83.3	146	97.3
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

Data was collected from the respondents about whether they were staying in joint or nuclear family. The respondents were asked to give the number of members living together in the family. The meaning of joint family and nuclear family was broadly understood. The respondent who stayed with their wife / husbands and children along with their married and unmarried brothers and unmarried sisters, parents / parents-in-law were said to live in joint family. The respondents who lived with their wife / husbands and children in a separate household were treated as nuclear family. From Table 4.3.5 it can be seen that 16.7% and 2.7% respondents of Aligarh and Hyderabad were living in joint families, while 83.3% and 97.3% living in nuclear families. The data clearly shows that still a majority of artisans, under investigation, lived in nuclear families. However, the fact that 16.7% and 2.7% of the respondents lived in joint families showed that a substantial proportion of artisans preferred to establish separate households.

Table 4.3.6

Family Size of Aligarh and Hyderabad Respondents

S.N.	Family Size	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	1-3 members	7	4.7	12	8.0
2	4-6 members	54	36.0	65	43.3
3	7 members or more	89	59.3	73	48.7
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

It is revealed from the Table 4.3.6 that in Aligarh 59.3% of the respondents belonged to large sized family, 36% of the respondents belonged to medium sized family, only 4.7% of the respondents belonged to small sized family whereas in Hyderabad 48.7% of the respondents belonged to large sized family, 43.3% of the respondents belonged to medium sized family, only 8% of the respondents belonged to small sized family. Thus, it is evident from this table that the percentage of large family sized of Aligarh is greater as compare to Hyderabad.

Table 4.3.7

Educational Level of Aligarh and Hyderabad Respondents

S.N.	Educational Level	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Post primary	11	7.3	16	10.7
2	Primary	44	29.3	52	34.7
3	Illiterate	95	63.3	82	54.7
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

It can be seen from Table 4.3.7 that the educational level of the respondents of Aligarh were post primary 7.3%, primary 20.3% and the level of illiterate respondents were greater i.e. 63.3%. While in Hyderabad the illiteracy rate among the respondents were 54.7%, post-primary 10.7% and primary were 34.7%.

Table 4.3.8

Occupational Pattern of Hyderabad Respondents

S.N.	Occup. Pattern	Frequency	%
1	<i>Size Banai</i>	5	3.3
2	<i>Gota Lagai</i>	77	51.3
3	<i>Gota Banai</i>	68	45.3
Total		150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

There are three main steps of bangle making process in Hyderabad. These are (1) *size banai*, (2) *gota lagai* and the last one is (3) *gota banai*. According to Table 4.3.8 in the first step i.e. *size banai* there are only 3.3% respondents. In the second and third steps i.e. *gota lagai* and *gota banai* the respondents are found 51.3% and 45.3% respectively. It may be noted here that *gota lagai* and *gota banai* are hazardous process. It affects the artisans' eye sight and chest related problems.

Table 4.3.9

Occupational Pattern of Aligarh Respondents

S.N.	Occu. Pattern	Frequency	%
1	<i>Bandhai & Packing</i>	11	7.3
2	<i>Tala Jadai</i>	21	14.0
3	<i>Chudi Dalai</i>	3	2.0
4	<i>Mudia Bhatia</i>	30	20.0
5	<i>Lever Chirai</i>	33	22.0
6	Power Press & Hand Press	15	10.0
7	Nickle Plating & Electroplating	10	6.7
8	Brighting & Polishing	27	18.0
Total		150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

In Table 4.3.9 of occupational pattern of 150 Aligarh respondents, it is found that the percentage of these respondents are based on different processes i.e. *bandhai* and packing 7.3%, *tala jadai* 14.0%, *chudi jadai* 2.0%, *mudia Bhatia* 20.0%, lever *chirai* 22.0%, power press and hand press 10.0%, nickel plating and electro plating 6.7% and brighting and polishing 18.0%. Most of these processes are hazardous. However, last four are the most hazardous.

Table 4.3.10

Family Business among Lock & Lac Respondents of Aligarh and Hyderabad

S.N.	Family Business	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Yes	16	10.7	28	18.7
2	No	134	89.3	122	81.3
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

Table 4.3.10 shows that only 10.7% respondents of Aligarh adopted this profession of lock making because it is their family business and on the other hand 89.3% respondents stated that it is not their family business. In Hyderabad bangle making work is the family business of 18.7% and the remaining 81.3% respondents get involved in this work just because of their interest or limited choice. Thus it is evident from the table that majority of the artisans are following non-traditional occupation.

Table 4.3.11

Payment Type of Respondents of Aligarh and Hyderabad

S.N.	Payment Type	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Monthly	19	12.7	45	30.0
2	Weekly	36	24.0	32	21.3
3	Daily	95	63.3	73	48.7
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

Data collected from Aligarh shows in Table 4.3.11 that the respondents get payment on a monthly basis is 12.7%, weekly basis 24.0% and daily basis is 63.3%. In Hyderabad there are 30.0% respondents get payment on monthly basis, 21.3% weekly basis and 48.7% daily basis. It was observed that monthly payment in Aligarh is in the household industry in the unorganised sector. But in Hyderabad monthly payment is of those workers who are engaged in *gota lagai* and *gota banai* work and most of them are daily wagers. Consequently, the former did not have to borrow money on loan for their daily expenditure. However, the latter had to borrow money from moneylenders and relatives. It has resulted into their perpetual indebtedness unlike the workers of Aligarh.

Table 4.3.12

Subsistence among Respondents of Aligarh and Hyderabad

S.N.	Subsistence	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Low	47	31.3	54	36.0
2	Moderate	55	36.7	50	33.3
3	High	48	32.0	46	30.7
	Total	150	100	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

It can be seen from Table 4.3.12 that out of 150 respondents of Aligarh the percentage of subsistence of these respondents is categorized in three levels i.e. low, moderate, and high and their percentages are 31.3, 36.7 and 32.0. Same in Hyderabad there are also three categories of subsistence of 150 respondents and their percentages are 36.0 on low level, 33.3 on moderate level and 30.7 on high level. However it is explored that Hyderabad is a big city that's why the respondents have to spend more money on their daily essential necessities as compare to Aligarh.

Table 4.3.13

Other Source of Income (OSI) among Respondents of Aligarh and Hyderabad

S.N.	OSI	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Yes	53	35.3	48	32.0
2	No	97	64.7	102	68.0
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

Table 4.3.13 represents the figure of workers who have other source of income. In Aligarh and Hyderabad there are 35.3% and 32.0% workers respectively who have another source of income. And also in Aligarh there are 64.7% and 68.0% in Hyderabad respondents not having other sources of income.

Table 4.3.14

Ownership of Tools by Respondents of Aligarh and Hyderabad

S.N.	Ownership of tools	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Yes	56	37.3	95	63.3
2	No	94	62.7	55	36.7
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

As seen in Table 4.3.14 that 37.3% respondent from Aligarh and 63.3% from Hyderabad have the ownership of their tools. 62.7% and 36.7% respondents have no ownership of tools in Aligarh and Hyderabad respectively.

Table 4.3.15

Value of Tools of Respondents of Aligarh and Hyderabad

S.N.	Value of Tools	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Rs. 201 & above	32	21.3	37	24.7
2	Rs. 50-200	24	16.0	58	38.7
3	None	94	62.7	55	36.7
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

Table 4.3.15 shows that out of 150 respondents of Aligarh 21.3% respondent's tools value is Rs. 201 and above, 16.0% is Rs. 50-200 and 62.7% have no tools. In Hyderabad out of 150 respondents 24.7% respondent's tools value is Rs. 201 and above, 38.7% is Rs. 50-200 and 36.7% have no tools.

Table 4.3.16

Status of House Ownership (SHO) among the Respondents of Aligarh and Hyderabad

S.N.	SHO	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Own	102	68.0	59	39.3
2	Govt. Quarters	4	2.7	00	00.0
3	Rented	44	29.3	63	42.0
4	<i>Awkaf</i>	00	00.0	23	15.3
5	<i>Patta</i>	00	00.0	5	3.3
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

It can be clearly seen from Table 4.3.16 that out of 150 respondents of Aligarh 68.0% have their own houses, 2.7% and 29.3% are residing in govt. quarters and rented houses respectively. The percentage of respondents is 00.0 in the ownership of *Awkaf* and *Patta* houses. The data of 150 respondents of Hyderabad show 39.3% have their own houses, 00.0% in govt. quarters, 42.0%, 15.3% and 3.3% are residing in rented, *Awkaf* and *Patta* houses.

Table 4.3.17

Type of House of Aligarh and Hyderabad Respondents

S.N.	Type of House	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	<i>Pucca</i>	29	19.3	19	12.7
2	<i>Semi Pucca</i>	71	47.3	70	46.7
3	<i>Kachcha</i>	47	31.3	52	34.7
4	Slum Thatched	3	2.0	9	6.0
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

Table 4.3.17 shows that out of 150 respondents in Aligarh there are 47.3% respondents live in semi *pucca* houses, 31.3% respondents live in *kachcha* houses, the second highest percent, only 19.3% respondents live in *pucca* houses and 2.0% respondents live in slum thatched houses. Out of 150 respondents of Hyderabad the percentage are little bit similar to Aligarh. In Hyderabad also the highest percentage of respondents live in semi *pucca* houses i.e. 46.7% and which is very near to the percentage of semi *pucca* houses of Aligarh respondents. Again, here the respondents live in *kachcha* houses hold the second position i.e. 34.7%, 12.7% respondents live in *pucca* houses and the least percentage of respondent's houses are slum thatched i.e. 6.0%.

Table 4.3.18

Work Inside House / Outside House of Aligarh and Hyderabad Respondents

S.N.	Work	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Outside house	107	71.3	50	33.3
2	Inside house	43	28.7	100	66.7
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

It can be seen from Table 4.3.18 that 71.3% respondents work outside and 28.7% work inside the houses of Aligarh. But in Hyderabad 33.3% respondents work outside and 66.7% work inside the house. Thus, Hyderabad respondents are more in the household industry than the Aligarh respondents.

Table 4.3.19

Number of Rooms for respondents of Aligarh and Hyderabad

S.N.	No. of Rooms	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	One	43	28.7	64	42.7
2	Two	69	46.0	63	42.0
3	Three & above	38	25.3	23	15.3
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

It is found from Table 4.3.19 that the percentage of 150 Aligarh respondents who are residing in single room is 28.7, double room is 46.0 and 25.3 are residing in three and above room. In Hyderabad there are also 150 respondents and amongst them 42.7%, 42.0% and 15.3% are residing in single, double, three and above room respectively.

Table 4.3.20

Sources of Water Supply for the Aligarh and Hyderabad Respondents

S.N.	Water Supply	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Boring	21	14.0	2	1.3
2	Hand Pump	82	54.7	11	7.3
3	Street Tap	40	26.7	137	91.3
4	No	7	4.7	00	00.0
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

It can be clearly seen from Table 4.3.20 that in Aligarh 14.0% respondents use water supply through boring, 54.7% use hand pump, 26.7% use street tap and 4.7% don't use any water supply. The respondents from Hyderabad use 1.3% boring, 7.3% hand pump, 91.3% street tap (a highest source) and there is not even a single respondent who don't use any water supply and the percentage shows 00.0.

Table 4.3.21

Safe Drinking Water (SDW) of the Aligarh and Hyderabad Respondents

S.N.	SDW	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Safe	128	85.3	130	86.7
2	Unsafe	5	3.3	15	10.0
3	Don't Know	17	11.3	5	3.3
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

The percentage of Aligarh respondents in Table 4.3.21 shows that out of 150 respondents 85.3% drink safe water, 3.3% drink unsafe water and 11.3% respondents don't know which type of water they drink. In Hyderabad out of 150 respondents 86.7% drink safe water, 10.0% drink unsafe water and 3.3% respondents don't know the type of water they drink. It shows that unsafe drinking water in Aligarh is more than Hyderabad respondents.

Table 4.3.22

Electricity facility among Aligarh and Hyderabad Respondents

S.N.	Electricity	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Yes	118	78.7	150	100.0
2	No	32	21.3	00	00.0
Total		150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

According to Table 4.3.22, 78.7% respondents from Aligarh all having electricity and 21.3% are deprived of it. On the other hand the results of Hyderabad show that there are 100.0% respondents who are living with electricity. It clearly shows that Hyderabad respondents have cent percent electricity in their houses. On the contrary, 21.3% of Aligarh respondents do not have electricity in their houses. It was observed that unauthorized electricity connection was glaring in Aligarh. But in Hyderabad it was rare.

Table 4.3.23

Residential Status of the Respondents of Aligarh and Hyderabad

S.N.	Residential Status	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Native	121	80.7	108	72.0
2	Immigrant	29	19.3	42	28.0
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

Table 4.3.23 clearly shows that out of 150 respondents of Aligarh 19.3% respondents migrated from different places and rest of 80.7% respondents are native. On the contrary out of 150 respondents in Hyderabad 28.0% are migrated and 72.0% are native.

Table 4.3.24

Detail Period of Staying of Respondents in Aligarh and Hyderabad

S.N.	Period of Staying	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Below 5 yrs	1	.7	4	2.7
2	6 to 10 yrs	4	2.7	3	2.0
3	11 and above	24	16.0	35	23.3
4	Native	121	80.7	108	72.0
Total		150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

From the above Table 4.3.24 it can be clearly seen that more than 80% respondents are the natives of Aligarh. There are 16% respondents migrated and staying from more than 11 years. Only 2.7% and 0.7% respondents are staying from 6-10 years and less than 5 years respectively. Same in Hyderabad the highest percent of native respondents is 72%. There are only 2.7% respondents who are staying in Hyderabad from 5 years, 2.0% are staying from 6-10 years and 23.3% are residing from 11 years and above.

Table 4.3.25

Place of Migration (POM) of Respondents of Hyderabad

S.N.	POM	Frequency	%
1	Native	108	72.0
2	Maharashtra	6	4.0
3	Karnataka	7	4.7
4	Rajasthan	28	18.7
5	Bihar	1	0.7
Total		150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

Table 4.3.25 shows that 72% respondents of Hyderabad are native and about 28% respondents have migrated from different states viz. Maharashtra, Karnataka, Rajasthan and Bihar.

Table 4.3.26

Place of Migration (POM) of Respondents of Aligarh

S.N.	POM	Frequency	%
1	Native	121	80.7
2	Within district	9	6.0
3	Outside district	20	13.3
Total		150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

It is evident from Table 4.3.26 that 80.7% respondents of Aligarh are native, 6% have migrated from within district and about 13.3% have migrated from outside the district.

Table 4.3.27

Rural / Urban Respondents of Aligarh and Hyderabad

S.N.	Rural / Urban	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Native	121	80.7	108	72.0
2	Urban	7	4.7	10	6.7
3	Rural	22	14.7	32	21.3
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

Table 4.3.27 shows that in both Aligarh and Hyderabad large number of respondents have migrated from rural areas. It clearly shows that 14.7% and 21.3% from Aligarh and Hyderabad respectively have migrated on the contrary urban migration has been merely 4.7% and 6.7% from Aligarh and Hyderabad. It is observed that the major direction of migration is from the agricultural areas to the industry and the cause of migration is economic.

Table 4.3.28

Work Hazardous among Respondents in Aligarh and Hyderabad

S.N.	Work Hazardous	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	No	79	52.7	37	24.7
2	Yes	71	47.3	113	75.3
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

Table 4.3.28 shows that out of 150 respondents of Aligarh, 52.7% have no hazardous work while 47.3% do hazardous work. In Hyderabad also 24.7% respondents don't do any hazardous work but 75.3% are involved in hazardous work.

Table 4.3.29

Measures of Minimizing Hazardous Work (MMHW) in Aligarh and Hyderabad

S.N.	MMHW	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Yes	53	35.3	62	42.3
2	No	97	64.7	88	58.7
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

Table 4.3.29 represents the measures of minimizing hazardous work in 150 respondents of Aligarh and Hyderabad. According to the scores of Aligarh respondents, 35.3% show yes response and 64.7% show no response. In the respondents of Hyderabad 42.3% gave their response in affirmative and 58.7% in negative.

Table 4.3.30

Medical Practices among Aligarh and Hyderabad Respondents

S.N.	Medical Practices	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Homeopathic	0	0.0	1	.7
2	Spiritual Healing	7	4.7	1	.7
3	Traditional	0	0.0	14	9.3
4	Unani	5	3.3	4	2.7
5	Allopathic	39	26.0	47	31.3
6	No	99	66.0	83	55.3
Total		150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

Table 4.3.30 represents the medical practices amongst 150 respondents of Aligarh and Hyderabad which are given as: Homeopathic 0.0% and .7%, Spiritual Healing 4.7% and .7%, Traditional 0.0% and 9.3%, Unani 3.3% and 2.7%, Allopathic 26.0% and 31.3%, 66.0% and 55.3% don't take any medical help correspondingly.

Table 4.3.31

Disease among the Aligarh and Hyderabad Respondents

S.N.	Disease	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	No	101	67.3	82	54.7
2	Yes	49	32.7	68	45.3
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

It is found from Table 4.3.31 that 67.3% and 54.7% respondents don't suffer from any disease in Aligarh and Hyderabad. On the other hand 32.7% and 45.3% suffer from disease in Aligarh and Hyderabad.

Table 4.3.32

Type of Disease among Hyderabad Respondents

S.N.	Type of Disease	Frequency	%
1	No	77	51.3
2	Sugar, Kidney, Heart & B. P. Problem	7	4.7
3	T.B.	6	4.0
4	Asthma & Chest pain	17	11.3
5	Eye, Back bone prob., fever, head & body ache	43	28.7
Total		150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

Table 4.3.32 clearly shows the types of diseases amongst 150 respondents of Hyderabad. Data signifies that 51.3% respondents have no type of disease, 4.7% have Sugar, Kidney, Heart and B. P. Problem, 4.0% have T.B., 11.3% have asthma and chest pain and 28.7% have Eye, Back bone prob., fever, head and body ache.

Table 4.3.33

Type of Disease among Aligarh Respondents

S.N.	Type of Disease	Frequency	%
1	No	103	68.7
2	Back, shoulder pain, continuous fever, diabetes, kidney stone	23	15.3
3	Chest pain, breathlessness, lungs problem	11	7.3
4	T.B., Asthma	13	8.7
	Total	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

Table 4.3.33 clearly shows the types of diseases amongst 150 respondents of Aligarh. Data signifies that 68.7% respondents have no type of disease, 15.3% have Back, shoulder pain, continuous fever, diabetes, kidney stone, 7.3% have Chest pain, breathlessness, lungs problem, and 8.7% have T.B., asthma.

Table 4.3.34

Seasons' Diseases among the Respondents of Aligarh and Hyderabad

S.N.	Seasons' Diseases	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	No	64	2.7	20	13.3
2	Winter	16	10.7	00	00.0
3	Summer	48	32.0	130	86.7
4	Rainy Season	22	14.7	00	00.0
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

In Aligarh 2.7% respondents don't suffer from any seasonal disease, but 10.7% suffer in winter, 32.0% in summer, and 14.7% in rainy season. In Hyderabad 13.3% respondents don't suffer from any seasonal disease during winters and in rainy season only 86.7% suffer in summers which are the higher percentage of all the sufferers as shown in Table 4.3.34.

Table 4.3.35

Disease Related Work (DRW) among the Respondents of Aligarh and Hyderabad

S.N.	DRW	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Yes	44	29.3	69	46.0
2	No	106	70.7	81	54.0
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

Table 4.3.35, shows that out of 150 respondents of Aligarh 29.3% suffered from disease related to their work and 70.7% respondents didn't suffer from any disease. On the other hand in Hyderabad 46.0% respondents suffered from disease due to their work and 54.0% didn't suffer from any disease. Thus work related diseases are more in Hyderabad than Aligarh.

Table 4.3.36

Sources of Occupational Hazards (SOH) of Aligarh

S.N.	SOH	Frequency	%
1	None	30	20.0
2	Sharp tools & Heavy Machine	87	58.0
3	Electricity	3	2.0
4	Chemicals, acid & polish	30	20.0
Total		150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

According to Table 4.3.36 there are some sources of occupational hazardous found in 150 respondents of Aligarh. Data represents that 20.0% respondents have no impact of occupational hazardous on them, 58.0% have sources of Sharp tools & Heavy Machine, 2.0% have electricity source and 20.0% have sources of Chemicals, acid and polish.

Table 4.3.37

Sources of Occupational Hazards (SOH) of Hyderabad

S.N.	SOH	Frequency	%
1	None	36	24.0
2	Lac	2	1.3
3	Fire	45	30.0
4	Both Fire & Lac	67	44.7
Total		150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

According to Table 4.3.37 there are some sources of occupational hazardous found in 150 respondents of Hyderabad. It shows that 24.0% respondents have no impact of occupational hazardous on them, 1.3% have lac source, 30.0% have fire source and 44.7% have both lac and fire sources.

Table 4.3.38

Toilet Type in Aligarh and Hyderabad

S.N.	Toilet Type	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Flush	79	52.7	69	46.0
2	Non-Flush	71	47.3	81	54.0
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

As seen in Table 4.3.38 that 52.7% respondents of Aligarh use flush for toilets and 47.3% don't have any flush facility and also in Hyderabad the 46.0% respondents use flush for toilets and 54.0% have no flush facility.

Table 4.3.39

Toilet Facility of Aligarh and Hyderabad Respondents

S.N.	Toilet Facility	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Inside House	147	98.0	119	79.3
2	Outside House	3	2.0	31	20.7
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

Table 4.3.39 shows that in Aligarh out of 150 respondents' 98.0% respondents have the toilet facility inside their houses, only 2.0% used the toilet outside their houses. On the contrary, out of 150 respondents of Hyderabad 79.3% respondents having toilet facility inside their houses and 20.7% respondents are not having the toilet facility in their houses. Thus, lack of toilet facility is less in Hyderabad than Aligarh.

Table 4.3.40

Voting Behaviour among Aligarh and Hyderabad Respondents

S.N.	Voting Behaviour	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Regular Voting	95	63.3	114	76.0
2	Irregular Voting	55	36.7	36	24.0
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

Out of 150 respondents of Aligarh, as shown in Table 4.3.40, there are 63.3% respondents are regular voters and 36.7% are irregular voters. 76.0% respondents are regular voters in Hyderabad and 24.0% are irregular voters. It may be noted here that irregular voters are delisted due to various reasons.

Table 4.3.41

Type of Road Approaching Residences of Respondents of Aligarh and Hyderabad

S.N.	Type of Road	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	<i>Pucca</i>	76	50.7	103	68.7
2	<i>Kachcha</i>	74	49.3	47	31.3
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

Table 4.3.41 shows the types of roads approaching residences of 150 respondents of Aligarh and Hyderabad. In Aligarh there are 50.7% *Pucca* and 49.3% *Kachcha* roads. On the other hand data from Hyderabad shows 68.7% *Pucca* roads only 31.3% roads are *Kachcha*.

Table 4.3.42

Width of Road Approaching Residences of Respondents of Aligarh and Hyderabad

S.N.	Width of Road	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Good	1	.7	10	6.7
2	Reasonable	41	27.3	28	18.7
3	Narrow	108	72.0	112	74.7
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

In Table 4.3.42 there are three categories of width of road i.e. good, reasonable and narrow used by the respondents from their residences. It is found in Aligarh that 0.7% roads are good, 27.3% are reasonable and 72.0% are narrow as well. In Hyderabad also 6.7% roads are good, 18.7% are reasonable and 74.7% are found narrow.

Table 4.3.43

Levels of Noise Pollution in Respondent's Residences in Aligarh and Hyderabad

S.N.	Level of Noise	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Extremely noisy	1	.7	0	0.0
2	Fairly noisy	1	.7	6	4.0
3	Moderately noisy	12	8.0	7	4.7
4	Reasonable quite	54	36.0	76	50.7
5	Very quite	82	54.7	61	40.7
Total		150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

In Table 4.3.43, it can be seen that out of 150 respondents there are different levels of noise near their residences. In Aligarh the levels of noise are given as follows: 0.7% extremely noisy, 0.7% fairly noisy, 8.0% moderately noisy, 36.0% reasonable quite and 54.7% very quite. In Hyderabad out of 150 respondents there are levels of noise given as follows: 0.0 extremely noisy, 4.0% fairly noisy, 4.7% moderately noisy, 50.7% reasonable quite and 40.7% very quite. Thus it is evident from the table that noise pollution is more in Aligarh than Hyderabad.

Table 4.3.44

Nature of Drain in Aligarh and Hyderabad

S.N.	Type of Road	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Flowing	7	4.7	52	34.7
2	Attended	38	25.3	22	14.7
3	Spill over	8	5.3	2	1.3
4	Stagnant	15	10.0	41	27.3
5	Unattended	82	54.7	33	22.0
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

Table 4.3.44 described the nature of draining system faced by the 150 respondents of Aligarh and Hyderabad. In Aligarh there are five categories of road used by the respondents, these are 4.7% flowing, 25.3% attended, 5.3% spill over, 10.0% stagnant, 54.7% unattended. In Hyderabad there are also the same categories of roads used by the respondents, these are 34.7% flowing, 14.7% attended, 1.3% spill over, 27.3% stagnant, 22.0% unattended.

Table 4.3.45

Cleanliness in Surroundings of Respondent's Resident in Aligarh and Hyderabad

S.N.	Cleanliness	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Good	5	3.3	3	2.0
2	Fair	0	0.0	7	4.7
3	Moderate	38	25.3	61	40.7
4	Poor	41	27.3	45	30.0
5	Very poor	66	44.0	34	22.7
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

There are different categories of cleanliness near the residences of respondents as shown in Table 4.3.45. In Aligarh out of 150 respondents 3.3% fall in the category of good, 0.0% fair, 25.3% moderate, 27.3% poor and 44.0% very poor which is the higher scores of Aligarh respondents. In Hyderabad out of 150 respondents the higher percentage fall in the category of moderate i.e. 40.7%, only 2.0% good, 4.7% are fair, 30.0% are poor and 22.7% are found very poor. Thus, it shows that Hyderabad is cleaner than Aligarh.

Table 4.3.46

Water Logging Approaching Residents of Respondents of Aligarh and Hyderabad

S.N.	Water logging	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	No	59	39.3	70	46.7
2	Yes	91	60.7	80	53.3
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

Table 4.3.46 represents the scores that 39.3% respondents of Aligarh and 46.7% of Hyderabad are not having water logging approaching residences and also 60.7% respondents of Aligarh and 53.3% of Hyderabad are having water-logging approaching residences. Thus, Aligarh has more water-logging problem than Hyderabad.

Table 4.3.47

Garbage Cleaning Lifting by AMC & GHMC from Respondent's Resident

S.N.	Garbage Cleaning	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	No	115	76.7	61	40.7
2	Yes	35	23.3	89	59.3
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

Table 4.3.47 showed that out of 150 there is garbage cleaning done by AMC in the residences of only 23.3% respondents and the rest 76.7% residences of respondents are excluded of this facility. There is variation in the percentage of 150 Hyderabad respondents, there are 59.3% respondents whose residences are cleaned by the GHMC and the rest 40.7% respondents are not availing this facility for their residences.

Table 4.3.48

Satisfaction with Developmental Works by Political Activists (SWDWPA) of Respondents of Aligarh and Hyderabad

S.N.	SWDWPA	Aligarh		Hyderabad	
		Frequency	%	Frequency	%
1	Fully Satisfied	11	7.3	6	4.0
2	Partly Satisfied	14	9.3	24	16.0
3	Don't know	5	3.3	26	17.3
4	Not Satisfied	36	24.0	48	32.0
5	Fully Dissatisfied	84	56.0	46	30.7
	Total	150	100.0	150	100.0

Source: Field Study, Aligarh and Hyderabad (2009-2010).

Table 4.3.48 represents the respondents' level of satisfaction with the developmental works of political activists. There are five categories of satisfaction and dissatisfaction. Out of 150 respondents of Aligarh show 7.3% fully satisfied, 9.3% partly satisfied, 3.3% don't know, 24.0% not satisfied and 56.0% fully dissatisfied. On the other hand out of 150 respondents of Hyderabad show 4.0% fully satisfied, 16.0% partly satisfied, 17.3% don't know, 32.0% not satisfied and 30.7% fully dissatisfied. Thus, it is evident from the above discussion that Aligarh respondents are more dissatisfied with political activists regarding developmental works.

CHAPTER 5

CONCLUSION

It is evident from the previous chapters that in both industries (i.e. lock and lac) Muslims are relatively deprived and denied access to satisfy their basic needs in education, employment and health. They are facing various socio-economic problems because of lack of skills, resources, funds, illiteracy, exploitation, insecurity and health hazards pushing them towards social exclusion. To recapitulate the main objectives of the present study were as follows:

- Selected socio-economic indicators viz., family background, education, income, housing status, health and hygiene and political dimension of the respondents were to be assessed in Aligarh and Hyderabad.
- To explore the causes and consequences of socio-economic deprivation of Muslims in the lock and Lac industries.
- To examine, whether the Muslim children supplement to their family income?
- To assess how and why the Muslims in lock and lac industry were socially and economically deprived.

More than 90% of Indian Muslims are small and marginal farmers, artisans and workers. Arts and crafts developed, both as traditions and occupations, among Indian Muslims. Large number of natives embraced Islam in different circumstances and regions of the country. They were mostly people of artisans and service castes. As the conversion was collective, they retained their arts and crafts or occupations. Therefore innumerable groups of Muslims are artisans by traditions in different parts of the country. Until very recently arts and crafts related occupations were of Muslim *bradaris* (caste like groups) having low social status. Muslims of upper strata did not

engage in these occupations. For them these were menial occupations. But the socio-economic condition of Indian Muslim had changed drastically. As it has become very difficult for Muslims to make their career through education and white collar employment, Muslims of upper strata do not hesitate to adopt art and craft related occupations. In this way sizeable number of Muslims of rural and urban areas and of various states and ethnic groups, have become artisans and craftsmen in post independent India. Indeed, handicrafts and small scale industries have become a significant source of employment for Muslims. A sizeable section of Muslim population which comprises the predominant group amongst the minorities are good artisans and are involved in handloom and handicraft activities such as the lac bangle industry (Hyderabad), lock making industry (Aligarh), match and firework industry (Sivakasi), slate industry (Markapur), brassware industry (Moradabad), slate pencil (Mandsour), sports goods industry (Meerut), Gem polishing (Jaipur), Carpet industry (Kashmir, Bhadoi, Mirzapur), *zari* industry (Lucknow), *beedi* making (Trichur), diamond cutting (Surat), glass bangle industry (Firozabad), scissor and knife industry (Rampur), pottery industry (Khurja), silk industry (Banaras, Mau), wood carving and carpentry (Saharanpur) and so on. About 38% weavers of the country are Muslims.

Handicrafts related occupations and industries began to grow within a decade after independence. Government of India, especially after Indo-China war, which made Indian state economically vulnerable, was forced to adopt measures to promote arts and handicrafts in order to generate employment and earn foreign exchange. The liberalized attitude of Indian government towards handicrafts and its demands both in domestic and international market dramatically boosted economic prospects of poor artisans. While quoting from Omar Khalidi (1995), Barbara Harris writes, the element that has given Muslims a distinctive role in the economy is the revival and expansion

of industries whose workforces require highly skilled craftsmen. Crafts skills are reproduced in the family of artisans which survived the decline in the 1950s and 60s of the princely patronage that had given them life. These families responded to the transformation of services and goods for a few patrons into the supply of commodities for national and international demand. As a result, many of the craft based industries have remained strikingly localized.

It is evident from the tables and case studies described in chapter 4 that due to globalization, the lock industry is undergoing change. Products based on new technology, which is capital-intensive in an organised sector (as opposed to labour-intensive in an unorganised sector) are flooded with products at very low cost than the traditional Aligarh products. Consequently, the lock industry workers are either getting low wages against their work or losing jobs due to stiff competition in the market. This kind of market regulation is adversely affecting the marginalized section of the society. The lock industry of Aligarh is under tremendous threat from the Chinese locks. Similarly, globalization has adversely impacted lac bangle industry. Earlier, *gota* (tiny semi-precious stone) used to import from Australia. In recent past, it is being substituted by Chinese import of *gota* which is cheaper than the Australian *gota*. However, Chinese *gota* is less durable, inferior in its finished product and based on the principle of use and throw. It has impacted in the earnings of bangle workers. As a result bangle workers livelihood has become more vulnerable than ever before. Artisans and small-scale entrepreneurs especially Muslims are not in a position to compete in the competitive market. The present state of the Muslim artisans and small-scale industry appear to be bleak and their future is uncertain. Many have discontinued sending their children to schools. On the contrary, they have started sending their children to work in the lock industry due to impoverishment and

poverty.

Ongoing trends of globalization and liberalization, the economic conditions of Muslims workers of lock industry of Aligarh and lac industry of Hyderabad are expected to worsen since only highly competitive and skilled individuals and industries are expected to survive in such an economy.

Some of the Muslims, of both lower and higher social strata, have become prosperous and entrepreneurs as a result of growth of small scale industries. But large number of Muslims artisans still produces goods for others. They are merely unorganised daily wagers and therefore, are always vulnerable to various forms of exploitations, to the vagaries of governmental policies and uncertainties of national and international markets. Those artisans which are not professionally skill do not have education and wealth is subjected to many socio-economic problems. Their conditions are far from satisfaction. Due to their poor financial status, they are not in a position to produce raw material and therefore they continued to be exploited by middlemen. Poor artisans are facing the problems of declining demand for their products because manufactured commodities of industry are cheap and refined as compare to goods produced by local artisans. Large number of artisans would like to employ their children and women in their own profession supplements their income and children are pathetic and they are not sufficiently paid for their work. They are also suffering from various diseases. Due to their poor economic conditions children are illiterate and their parents are forced to engage their children in lock and lac industries of Aligarh and Hyderabad respectively. Poor artisans are living in unhygienic place and they have no social security and status in the society.

The government has devised and implemented various policies and programmes for improving the socio-economic conditions of poor artisans. However,

implementation of these programmes are far from satisfaction. Economic and educational deprivations reduce the community's ability to seek relief from government development schemes. Meanwhile, the younger generation of Muslim lock workers of Aligarh is facing more economic hardship than their counterparts in any other community. Indeed, they become the poorest of the poor, unsure of their future. Therefore, there is an urgent need for the socio-economic upliftment of Muslim lock workers. If adequate measures are not taken by the government to protect the interests of the Muslim lock and lac bangle workers especially in the unorganised sector, thousands of skilled and semi-skilled workers and small entrepreneurs will be reduced to the level of casual workers.

The study has revealed that the lock industry of Aligarh and lac industry of Hyderabad are custodians of a rich cultural heritage and offer solutions to problems like unemployment and forcing exchange crunch. But the condition of the large number of poor and illiterate artisans is pathetic. Benefits of development in handicrafts industry are not percolating down. It is not feasible without ameliorating conditions of poor artisans and providing financial and infrastructural facilities to them. It is difficult to sustain the growth of handicrafts industry in a globalised economy.

Findings showed that in both industries child labour is rampant. But the number of child labours is found higher in Hyderabad than Aligarh. In lac bangle industry (Charminar) mostly children are engaged in size *banai* and *gota lagai* that impacted on their eyes and back bone. In Aligarh majority of the children involve in hazardous work like lever *chirai*, bandhai and polishing. They also live in the most unhygienic condition which impacted on their respiratory functioning.

In Hyderabad female workers are higher than male workers but in Aligarh

male workers are higher than female workers. In Aligarh majority of the workers belongs to *ajlaf* caste but in Hyderabad majority of the workers belong to *ashraf* caste. In both the industries the married respondents are found higher than the unmarried respondents. Majority of the respondents reside in nuclear families as compared to joint families. The percentage of large family sized of Aligarh is greater as compare to Hyderabad. This may be because of illiteracy and poverty. In Aligarh, illiteracy is greater as compared to Hyderabad. In Aligarh post primary and primary level of education is lowest than Hyderabad. Monthly payment in Aligarh is in the household industry in the unorganized sector. But in Hyderabad monthly payment is of those workers who are engaged in *gota lagai* and *gota banai* work and most of them are daily wagers. Consequently, the former did not have to borrow money on loan for their daily expenditure. However, the latter had to borrow money from moneylenders and relatives. It has resulted into their perpetual indebtedness unlike the workers of Aligarh.

Gota lagai and *gota banai* are hazardous process. It affects the artisans' eye sight and generates chest related problems. Majority of the artisans are following non-traditional occupation. Subsistence of the respondents of Aligarh is higher than the respondents of Hyderabad because Hyderabad is a big city that is why the respondents have to spend more money on their daily essential necessities as compared to Aligarh. Hyderabad's respondents are more in the household industry than Aligarh respondents. In Hyderabad, the respondents have cent percent electricity in their houses as compared to Aligarh. In Aligarh more than twenty percent of the respondents do not have electricity in their houses. It was observed that unauthorized electricity connection was glaring in Aligarh but in Hyderabad it was rare. The major

direction of migration is from the agricultural areas to the industry and the cause of migration is economic.

The organization of production of lock industry of Aligarh is more complex than the lac industry of Hyderabad. The later has only three processes, the former has many stages and processes depending on the type on the lock manufacturing. Seasons' diseases and work related diseases are more in Hyderabad than Aligarh. In both industries child labour is rampant. In Aligarh majority of the children involve in lever *chirai* and polishing work that impact on their respiratory functioning. In Hyderabad mostly children are engaged in size *banai* and *gota lagai* that impact on their eyes. Lack of toilet facility is less in Hyderabad than Aligarh.

In both industries poor Muslim workers live in unhygienic conditions. The majority of the houses of workers in narrow lanes and sub lanes of congested localities, where sunlight is not available, houses have curtains made from *taat* (old jute sacks) often thatched roofs, and no fresh air. In the localities, women gather to collect water from public taps, there are a few shops selling basic goods. Their health condition is directly linked to poverty and the absence of basic services like clean drinking water and sanitation leading to malnutrition, anemia, a variety of diseases and poor life expectancy. Noise pollution is more in Hyderabad than Aligarh. In Hyderabad cleanliness in surroundings of respondents' resident is more than the respondents of Aligarh. Aligarh has more water logging problem than Hyderabad. Aligarh respondents are more dissatisfied with political activists regarding developmental works. It can be concluded that the economic conditions of the Muslims in both industries is very pathetic. Economic provision and stability is the basic factor for all types of development and progress.

In view of the deprived socio-economic condition of Muslims and their

degenerating quality of life the following remedial and restorative measures both at the community level and state level may be suggested.

Most of the Muslim children and women are nearly the bonded labourers who are engaged in the skilled works for other entrepreneurs in their own houses. Labour reform schemes are urgently needed. Moreover, the financial assistance schemes for small household labourers can be introduced which could help to groom these labourers into small entrepreneurs. The inadequacy of schools is a major hurdle in Muslim children's education. There could be policy provisions to promote the Muslim education and awareness. Ensuring that in its development schemes the state allocates resources to Muslims and Muslim-dominated localities on a scale proportionate to their population. Given the fact that Muslims are among the most marginalised communities living in the country, it is advisable that this allocation could be even higher than what is warranted by their numerical proportion. There should be proper mechanisms in place to ensure that this allocation is suitably made and implemented and in this there should be proper representation and participation of Muslims as well. Schemes for providing subsidies to artisans to enable them to upgrade production to the level of small scale industries should be worked out and implemented. Under these schemes tools, machine, raw materials etc. should be provided to them with some guidance in management. There is a pressing need to protect Muslim artisans and small scale industry from various challenges. Saving handicrafts industry from various onslaughts and economic upliftment of skilled artisans would ensure jobs to millions, prosperity of weaker sections and growth in national economy. In planning and implementing developmental schemes the participation of the local community, including Muslims and other marginalised groups, must be ensured. Preparing in-depth studies, rooted in rigorous empirical research, on various aspects related to

Muslims in contemporary India. There is a desperate shortage of such literature published by Muslim groups, the focus of whose literature still remains narrowly centred on religion and identity-related issues. Formation of non-governmental organisations and working with existing secular non-governmental organisations for mobilising community and other resources for economic and educational development and for accessing various government schemes may be worked out. Promotion of an alternative leadership, at the local, regional and national levels that takes up seriously issues of Muslim economic and educational marginalisation and makes them a central part of the agenda of the community as a whole.

It may be concluded that socio-economic deprivation of Muslims in lock and lac industries has been continuing. Due to globalization, their deprivation process has been further intensified. The concept of relative deprivation on the basis of religion provides plausible explanation for the socio-economic deprivation of Muslims in both the industries i.e. lock and lac in Aligarh and Hyderabad respectively. Corrective measures may be undertaken by the government before it is too late in turning these deprivations into a social movement.

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GLOSSARY

<i>Abdal</i>	The word <i>Abdal</i> is the plural form of the Arabic word Abdul, which means slave or follower. The Abdal are one of a number of Muslim semi-nomadic community, traditionally associated with begging at shrines of Sufi saints
<i>Agarbatti</i>	Incense sticks
<i>Ahirs</i>	Yadav caste
<i>Ajlaf</i>	A convert Muslim, especially from a lower Hindu caste
<i>Angethi</i>	Coal burner
<i>Arzal</i>	A converts Muslim from unclean occupational castes
<i>Ashraf</i>	A Muslim claiming descent from any of the four groups of foreign extraction, viz., Sayyads, Sheikh, Mughal and Pathan
<i>Asura</i>	Demon
<i>Awkaf</i>	Endowment
<i>Banai</i>	Making
<i>Bandhai</i>	Binding
<i>Bangdis</i>	Bangles
<i>Banjaras</i>	The <i>banjara</i> are a class of usually described as nomadic people

<i>Bazar</i>	Market
<i>Bediya</i>	The word <i>bediya</i> is a corrupt form of the Hindi word <i>behara</i> , which means a forest dweller. They have been granted Scheduled Caste status.
<i>Beedi</i>	Indigenous cigarette in which tobacco is rolled in a <i>tendu</i> leaf
<i>Bhangi</i>	Sweeper
<i>Bradari</i>	The term <i>bradari</i> is derived from the Persian word <i>bradar</i> (meaning brother)
<i>Brahmins</i>	Member of the scholars, teachers, priests and sages of Hindu caste; the first of the four main castes
<i>Budbudki</i>	Mendicants
<i>Chamar</i>	Tanner
<i>Chand Ka Tukda</i>	Peace of moon
<i>Char kaman</i>	Four Arches
<i>Chikan</i>	<i>Chikan</i> is a traditional embroidery style of Lucknow
<i>Chiks</i>	Butchers
<i>Chipai</i>	Embedding coloured stones into the bangle
<i>Chirai</i>	cutting
<i>Chudi ka Joda</i>	Pair of bangles
<i>Chura</i>	Bangle set
<i>Churigar</i>	Bangle maker

<i>Dhabas</i>	Small way-side eating places
<i>Dhobi</i>	Washer man
<i>Dhol</i>	Drum
<i>Digvijaya</i>	Conquest of the world
<i>Dini Talim</i>	Religious teaching
<i>Dudukela</i>	Cotton cleaner
<i>Fiqh</i>	The word <i>fiqh</i> is an Arabic term meaning "deep understanding" or "full comprehension"
<i>Gali</i>	Street
<i>Ghair</i>	Strange
<i>Gorkan</i>	Grave-digger
<i>Hajjam</i>	Barber
<i>Halalkhor</i>	Sweeper
<i>Hattha</i>	Wooden handle
<i>Hindutva</i>	Hindu identity
<i>Jat</i>	Urdu equivalent of <i>jati</i>
<i>Jati</i>	The effective endogamous unit in the caste system
<i>Julaha</i>	Weaver
<i>Kadhai</i>	Shallow Vessel
<i>Kamin</i>	Artisan and menial; a member of a serving caste
<i>Karkhana</i>	Workshop, also used for a factory or multi-process unit

<i>Khatiks</i>	Those slaughtering animals
<i>Kshatryas</i>	Member of the kings, warriors, and rulers of Hindu caste; the second of the four main castes
<i>Kuccha</i>	Uncooked
<i>Kundan</i>	Purest of the pure
<i>Lalbegi</i>	Sweeper
<i>Loha</i>	Iron
<i>Lohar</i>	Iron-smith
<i>Madaris</i>	Muslim Religious Educational Institutions
<i>Mahal</i>	A fiscal unit, a sub division of <i>sarkar</i>
<i>Maktabas</i>	Maktabas is an Arabic word meaning elementary schools
<i>Mali</i>	Gardner
<i>Manusmiriti</i>	Laws of Manu
<i>Masjid</i>	Mosque
<i>Mazar</i>	Tomb of a Muslim saint
<i>Mehtar</i>	Scavengers
<i>Minar</i>	Minaret
<i>Mohalla</i>	Residential locality, usually a closely clustered group of houses, in the older parts of cities and towns
<i>Mughal</i>	<i>Mughal</i> constituted the third ranks respectively, the term Mughal (a perversion of the word Mongol) was

	commonly used in the early days to denote those peoples who came to settle in this province with the <i>Mughal</i> armies. <i>Mughals</i> traces his origin to the <i>Mughal</i> Dynasty of India
<i>Pardah</i>	Veiled
<i>Pathan</i>	<i>Pathans</i> constituted the fourth ranks respectively are generally considered to have come either from Afghanistan or from the Pashto-speaking tribes of the North-West Frontier Province of Pakistan. <i>Pathan</i> reckons his descent from Afghan ruling families of the past
<i>Pinjara</i>	Carder
<i>Pola</i>	Red lac bangles
<i>Pradesh</i>	Province
<i>Pucca</i>	Cooked; also solid, made of bricks
<i>Qasbah</i>	Town (particularly when inhabited by families of some rank)
<i>Qassab</i>	Butcher
<i>Qaum</i>	‘Nation’, in colloquial Urdu the effective endogamous unit in the Muslim social stratification system
<i>Qila</i>	Fort

<i>Rajput</i>	A member of northern India's Hindu warrior caste, living mainly in Rajasthan, Uttar Pradesh and Madhya Pradesh
<i>Rangrez</i>	Dyer
<i>Rishi</i>	Sage
<i>Sahukar</i>	Money lender
<i>Sarkar</i>	A fiscal unit, sub division of a <i>subah</i>
<i>Sayyad</i>	<i>Sayyad</i> (Prince) is regarded to be descended from the Prophet through the line of the Prophet's daughter, Fatima, who was married to the fourth Caliph, Ali
<i>Shaikh</i>	<i>Shaikh</i> (Chief) is regarded to be descended from early Muslims of Mecca and Medina
<i>Shankha</i>	White conch bangles
<i>Sharif</i>	Honourable
<i>Shudra</i>	Member of the labourers, craftsmen and artisans of Hindu caste; the lowest of the four main castes
<i>Shurafa</i>	Plural form of the Arabic word <i>sharif</i> (honourable)
<i>Subah</i>	Province
<i>Suhaagan</i>	Married
<i>Sunnah</i>	Precepts and practices of the Prophet
<i>Suther</i>	Carpenter
<i>Tala Nagri</i>	Lock city

<i>Tala</i>	Lock
<i>Tamboli</i>	Those selling betel leaves and nuts
<i>Tehsil</i>	Administrative sub-division of a district
<i>Tendu</i>	Ebony tree
<i>Thekedar</i>	Contractor
<i>Tikuli</i>	Thin glass beads
<i>Ulema</i>	Muslim scholar trained in Islam and Islamic law
<i>Urs</i>	Anniversary of a saint
<i>Vaishya</i>	Member of the mercantile and professional Hindu caste; the third of the four main castes
<i>Waqf</i>	The term <i>waqf</i> literally means detention. The legal meaning of Waqf according to Imam Abu Hanifa is the detention of specific thing in the ownership of waqif and the devoting of its profit or products "in charity of poors or other good objects"
<i>Zakat</i>	A tax, supposedly 40% of personal income of every kind, levied on Muslims for the relief of the poor
<i>Zamindari</i>	Landlordism
<i>Zari</i>	Gold thread embroidery
<i>Zat</i>	Urdu equivalent of <i>Jati</i>

APPENDICES

Appendix 1: Schedule

Respondent N0:.....

Date:.....

Instructions: I am collecting data for my Ph.D. thesis. I am enrolled for Ph.D. in the department of Sociology & Social Work A.M.U., Aligarh. The title of my thesis is “Socio-Economic Deprivation of Muslims in Lock and Lac Industries: A Comparative Study of Aligarh and Hyderabad”. I request you to provide your answer. I would like to assure you that information will be kept secret and anonymity will be maintained at all the levels.

Bio-Data

- 1) **Name** →
- 2) **Age**
 - a) Child (5-14)
 - b) Young age (15-35)
 - c) Middle age (36-60)
 - d) Old age (61 and above)
- 3) **Sex**
 - a) Male
 - b) Female
- 4) **Caste**
 - a) Ashraf
 - b) Ajlaf
 - c) Arzal
- 5) **Address**→
- 6) **Phone No.**→

Family Information

- 7) **Civil Status**
 - a) Married
 - b) Unmarried
- 8) **Nature of Family**
 - a) Single
 - b) Nuclear
 - c) Joint
 - d) Extended
- 9) **Head of the family**
 - a) Father
 - b) Mother
 - c) Husband
- 10) **No. of families living in the house**→
- 11) **Total Number of Family Member**
 - a) 1-3 Members
 - b) 4-6 Members
 - c) 7 Members or More
- 12) **No. of Sons / Daughters / Brothers / Sisters**→

Education

- 13) **Are you literate or illiterate** →
- 14) **Total number of literate persons in your family** →
- 15) **If literate, what is the level of your education?**
 - a) (below vth)
 - b) (vth to viiith)
 - c) (viiith to xth)
 - d) (xth & above)
- 16) **In which kind of school do your children go for studies?**

- | | | |
|---------------|-------------------|-----------------|
| a) Private | b) <i>Madarsa</i> | c) Missionary |
| d) University | e) Municipal | f) No schooling |

Income

- 17) **What is the nature of work that you are doing?** →
- 18) **For how long have you been involved in this type of work?** →
- 19) **Is this a family business?**
a) Yes b) No
- 20) **Type of salary payment**
a) Daily b) Weekly
c) Fortnightly d) Monthly
- 21) **Method of payment**
a) Cash b) Cheque
- 22) **Income of Respondent (in Rs. Per month)** → Rs.....
- 23) **Do you have any other source of income?**
a) Yes b) No
- 24) **If yes, please give the sources and amount**
a) Property income → Rs..... b) Asset income → Rs.....
- 25) **What is the subsistence?**
a) Low b) Moderate c) High
- 26) **Tools & lock / lac equipment owned**
a) Yes b) No
- 27) **Approximate value of tools and equipment**
a) Rs. 201 & above b) Rs. 50-200 c) None

Housing Status

- 28) **Ownership status of the house**
a) Own b) Rented c) Government quarters
a) *Patta* e) *Awkaf*
- 29) **Type of house**
b) Slum-thatched b) *Kachcha* c) Semi *Pucca*
d) *Pucca* e) Cemented f) Double storeyed
- 30) **Work Inside House / Outside House**
a) Inside House b) Outside House
- 31) **Number of rooms**
a) One b) Two c) Three and above
- 32) **Source of water supply in the house**
a) Running water from street tap b) Tap connection c) Taken
d) Hand Pump e) Boring
- 33) **Safe Drinking Water**
a) Safe b) Unsafe c) Don't Know
- 34) **Market value of the house** → Rs.....
- 35) **Electrified or not**
a) Yes b) No

- 36) **Period of stay in Aligarh / Hyderabad**
 a) Below 5 yrs b) 6 to 10 yrs
 c) 11 and above d) Native
- 37) **Migration from**
 a) Rural b) Urban
- 38) **Place of Migration**
 a) Distance b) Within / Outside District / Province

Health & Hygiene

- 39) **Is your work hazardous for your health?**
 a) Yes b) No
- 40) **Do you do anything to minimize the effects?**
 a) Yes b) No
- 41) **If yes, type of remedial measures**
 a) Traditional Remedies b) Unani c) Allopathic
 d) Homeopathic e) Ayurvedic f) Spiritual healing
- 42) **Do you have any disease?**
 a) Yes b) No
- 43) **Type of disease?**
- 44) **Seasonal Sickness**
 a) Summer b) Winter c) Rainy Season d) No
- 45) **Is your disease related to work hazards you are engaged?**
 a) Yes b) No
- 46) **Occupational Hazards in lock industry Aligarh**
 a) Electricity b) Sharp tools and Heavy Machine
 c) Chemicals, acid and polish d) No
- 47) **Occupational Hazards in lac bangle industry Hyderabad**
 a. Fire b) Lac c) Both fire and Lac d) None
- 48) **What kind of toilet you have?**
 a) Flush b) Non-Flush
- 49) **Toilet Facility**
 a) Inside House b) Outside House
- 50) **Has any external agency ever helped you?**
 a) Yes b) No
- 51) **Are young people interested in joining the lock industry?**
 Yes / No
 a) If yes why..... b) If no why.....

Political Dimension

- 52) **Do your family members vote regularly?**
 a) Regular b) Irregular
- 53) **Nature of roads**
 a) *Kachcha* b) *Pucca*
- 54) **Width of roads**
 a) Good b) Reasonable c) Narrow
- 55) **Nature of drains**
 a) Unattended b) Stagnant c) Spill over

- 56) d) Attended e) Flowing
Cleanliness
a) Good b) Fair c) Moderate
d) Poor e) Very poor
- 57) **Overcrowding / Noise**
a) Extremely noisy b) Fairly noisy c) moderately
noisy
d) Reasonable quite e) Very quite
- 58) **Water logging**
a) Yes b) No
- 59) **Garbage everywhere** Yes / No
a) If yes → In heaps / Spread
everywhere / Municipal
collection
- 60) **Are you satisfied with the work done by political parties in your locality?**
a) Fully Satisfied b) Partly Satisfied c) Don't
know
d) Not Satisfied e) Fully Dissatisfied

Appendix 2: Lock making Process in Aligarh



Picture 1: A girl watching her elder sister doing lever *Chirai* while her younger sister washing utensils at the back side



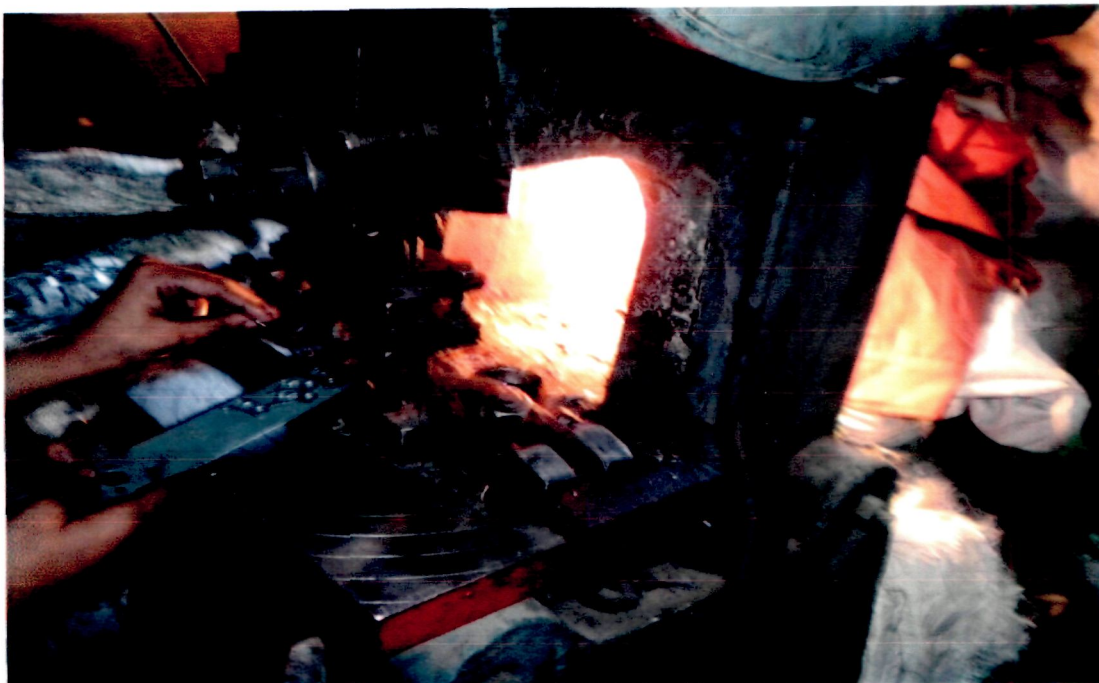
Picture 2: Two small children are tightening the parts of lock with aluminum wire which is locally known as *Bandhai*



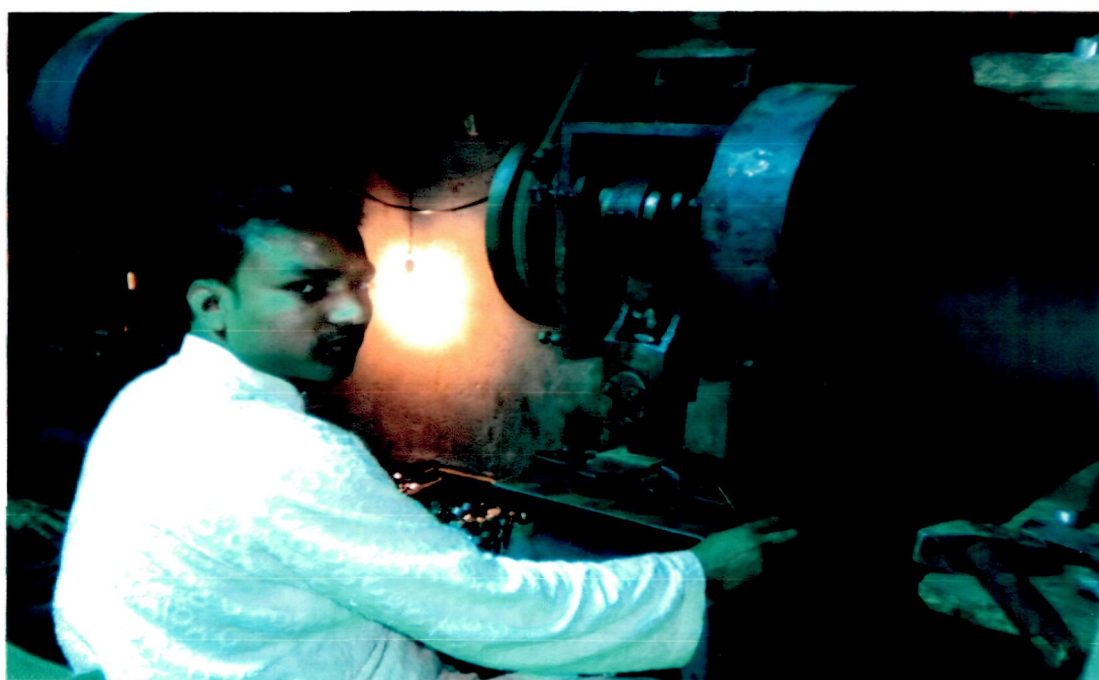
Picture 3: In this picture the artisan is engaged in polishing the parts of locks which is very hazardous due to suffocated room with full of black ashes



Picture 4: A man is busy in fitting the keys and locks of drawers which is known as *Mudia Bhatia*



Picture 5: A worker doing dangerous work if he diverts from it then his hand cut down



Picture 6: Another worker is doing same type of work in a dark room



Picture 7: A worker pulling the hand press in his house with full concentration



Picture 8: A worker rubbing the cover of lock for shining

Appendix 3: Lac Bangles Making Process in Charminar (Hyderabad)



Picture 1: In *Kadhai* a boy is preparing lac



Picture 2: Rolling the lac as rods



Picture 3: Coal burner



Picture 4: Coloured lac



Picture 5: Sizing the bangles



Picture 6: Heating the uncolored lac



Picture 7: Rubbing the coloured lac *hattha*



Picture 8: Coil formation using the



Picture 9: Heating the coil



Picture 10: Shaping the coil



Picture 11: Putting the metal bangles into coil



Picture 12: Fixing the coloured stones into the bangles

Appendix 4: Problems Faced During Field Study in Aligarh and Hyderabad

The researcher selected the field area in two different state industries of India. One was a lock industry of Aligarh and another was a lac industry of Hyderabad. Researcher's encounters and experiences during field study are described as follows:

- Being an outsider, it was very difficult for the researcher to get information from the respondents.
- The field area was far away from the university campus of A.M.U. So she reached there by rickshaw only, but due to poor draining system the rickshaw puller generally left her near Idgah or Gonda road which is very crammed. From there she had to walk upto 3 kms in order to reach Goshtwali Gali, Mabood Nagar, Mehfooz Nagar and its adjacent areas.
- At any season the field area was always found sludge, grimy and grubby. Because of these inescapable and insanitary circumstances sometimes it was not feasible for the researcher to wander there from one place to another.
- Despite having close connections with some people in Hyderabad the researcher faced various problems because it was not a native place of her, that's why she took some time to develop a rapport with the respondents. Most of them seem reluctant in giving their information and directly told her not to ask such questions. In order to handle these respondents the researcher took them into confidence which helped to a very great extent.
- In Hyderabad the problem faced by her was the distance of the field area i.e. (Charminar) located in old city because it took two hours to reach the field area. Although she was residing in the girls hostel of Maulana Azad National Urdu University located near Hi-tech city. From there she had to walk more

than two kilometers daily from the hostel to bus stop, where she got bus to Mehdiapatnam then changed another bus to Shalibanda bus stop near Charminar.

- It was often quite risky for her to move from one place to another due to ongoing Telangana issue in Hyderabad.
- In both industries there are some respondents who felt if some information would be given by them, then they would be paid money in return. So it became a very thorny condition for her to handle. The poor and uneducated class had the thinking that all these surveys only provide the researcher some money, job and scholarship. The researchers conducted such surveys for their own well being rather than for any benefit and prospects of the respondents.
- In spite of all these problems the researcher considerably enjoyed the job at hand. She communicated and interacted with many people during her course of survey, which helped to generate a lot of information and experience.